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IN MEMORIAM: RT. REV. CAMILLUS P. MAES, D. D., 1846-1915

The untimely death of the Bishop of Covington removes from the scene a figure of more than ordinary worth and importance in our Catholic life. This son of Flemish parents, and graduate of the American College at Louvain, was among the first fruits of that vigorous institution, and during life prized no honor more highly. The distinguished band of young priests who left their native Belgium on the morrow of our Civil War counted in its ranks not a few scholarly and ardent missionaries, but none of greater zeal, learning and refinement than Camillus Maes. His services to the Diocese of Detroit as secretary to Bishop Borgess and pastor at Monroe were in due time rewarded by his nomination to the widowed See of Covington as its third bishop, and here since 1885 he displayed all the qualities of a great pastor of souls. It is not easy to appreciate or describe the intimate relationships which in three decades arise between a good bishop and his devoted clergy, religious communities and faithful people. Suffice it to say that they cover the entire spiritual and religious life of his flock, and to no small extent affect also their civil and domestic lives.

From the day of his consecration Bishop Maes took place among the most efficient prelates of the American hierarchy. Catholic education appealed to his heart with irresistible force, and by the erection of schools and the introduction of teaching communities, as well as by voice and pen, he never ceased to promote its interests. His diocese, modest in size and wealth, acquired an enviable equipment of institutions of learning and charity. The remote and mountainous parts enjoyed always his special attention. Ecclesiastical art recog-

nized in him an enlightened and generous patron, whose varied and sustained efforts in this direction culminated in the truly splendid cathedral which he left all but completed, an imperishable monument to his zeal and self-sacrifice, his fine pure taste, and his intimate sense of the mutual relations of architecture and the other arts. One does not wonder therefore that he was deeply interested in the religious life of the priesthood, or that he was the organizer of the "Priests' Eucharistic League" in the United States and the founder of its organ "Emmanuel." It was the missionary life which first appealed to the young Belgian seminarist, and so in his excellent *Life of Father Charles Nerinckx* he was able to fill out and color from his own affections the details of that wonderful chapter of priestly zeal and devotion. As a member of the Third Plenary Council of Baltimore he had a part in the formation of the new American ecclesiastical discipline, which since then has been so largely reproduced or imitated elsewhere. The American College at Louvain regrets in him one of its warmest and most helpful friends, to whose habitual solicitude, good advice and generous aid its prosperity is in no small measure due.

Bishop Maes was a polished speaker, a writer of much distinction, and an excellent linguist. As a member of the Board of Trustees of the Catholic University he rendered most valuable service to the cause of higher education, and as its secretary for many years he so endeared himself to all his colleagues that his loss seems irreparable.

He took an active interest in the formation of the CATHOLIC HISTORICAL REVIEW. It was his encouraging letters at the beginning of the enterprise which not only stimulated those who had the project at heart but also outlined to a great extent the scope and form of the new publication. He was particularly anxious to see it assume a national outlook, in order that the excellent work done by the different Catholic historical magazines, such as the *United States Catholic Historical Society Records* and the *American Catholic Historical Society Records and Researches,* could in this way be made known to the Catholics of the country at large and thus encourage similar enterprises in other Catholic centres. Catholic historical science has lost a valuable worker by his death. As one of the original contributors to the REVIEW, his article on *Flemish Franciscan Missionaries in North America* (1673-1738) has a pathetic interest for all those who saw in it the beginning of a complete his-

tory of a period about which little so far is known with strict accuracy. "You have evoked a literary ghost snuffed out years ago by a mitre!", he wrote to one of the editors when he took up this subject which linked so intimately his love for his native Belgium and for his adopted home, America. In that other and better *patria* whither his soul has fled his great interest in Catholic American historical work will continue, for it was the strongest passion of his life and remained such until his death. *Requiescat in pace!*

✠ Thomas J. Shahan,
Bishop of Germanicopolis.

THE CHURCH OF CUBA

AN OUTLINE FROM THE EARLIEST PERIOD TO THE CAPTURE OF HAVANA BY THE ENGLISH (1492-1762)[1]

Cuba has the honor of being one of the first countries of the New World colonized by Europeans, and of having sent from its shores the intrepid men who began the conquest of North America. As in many of its localities, the aboriginal name of the island has survived both *Juana* and *Fernandina;* and though a mere remnant of the aboriginal population exists today near Cape Maysi, the name of a vanished race is indelibly stamped upon the face of Cuba.

In 1492, the eyes of the white men first fell upon the great Antilla, the largest of the Antilles, when Columbus, leaving the Bahamas, was pursuing the course of his first voyage which was to end at the Island of Hayti, named by him Isabela. Sixteen more years were to pass before it became thoroughly established that Cuba was an island, when Sebastian de Ocampo circumnavigated it, and three more were to elapse, before the death-knell of the Indian was to sound. Diego Columbus, son of the great Admiral, was then at the head of Spain's colonies in the West Indies. From Santo Domingo, the cradle of Spanish colonization in the West, Diego Velasquez went in 1511 with three hundred of his countrymen to extend the conquests of Castile and Leon. The expedition disembarked in the harbor of Palmas near Cape Maysi. The great Dominican, Bartolomé de las Casas, then not yet a member of the

[1] The sources of the ecclesiastical history of Cuba are much scattered, and there is hardly any single work which can be mentioned as a special reference. They must be sought for here, there and everywhere. The following, however, may be consulted: *Historia Ecclesiastica* of GIL GONZALEZ DAVILA; MOREL Y SANTA CRUZ, *Historia de la Isla y Catedral de Cuba*, MS. in the Biblioteca Nacional of Havana; ARRATE in the *Reports of the Sociedad Patriotica;* the *Works* of BACHILLER Y MORALES; the *Bibliografia Cubana* of CARLOS TRELLES; pamphlets and manuscripts in the *Biblioteca Nacional* of Havana; other MSS. in the valuable library of Señor Augusto Escoto of Matanzas; *Sources of the Ecclesiastical History of Spanish America*, by CHARLES WARREN CURRIER in *Reports of International Congress of Americanists*, London, 1912; *Sources of Ecclesiastical History of Cuba* by the same, (Manuscript to be read before the International Congress of Americanists at Washington, 1915).

Order of St. Dominic, went with the conquistadores. He was already a friend of the Indian and such he was to remain to the end of his life. In his little book, *The Destruction of the Indies,* he has given us a harrowing account of what he saw and heard among the doomed race on that island, and whatever allowance be made for the exaggeration to which he was prone, enough may be deducted to excite abhorrence on the one hand for the deeds of blood related therein, and pity on the other for the unfortunate Hatuey and his vanishing race. Las Casas had enough opportunities to gather material for his subsequent histories; for, with Panfilo de Narvaez, he traveled from east to west through the greater part of the island as far as the province of Havana in order to reconnoitre the country and to pacify the inhabitants. In 1512, Velasquez founded the town of Asuncion de Baracoa, the oldest settlement in Cuba, and two years later the foundations were laid of Trinidad, San Salvador, Santiago de Cuba, San Salvador de Bayamo and Santa Maria del Puerto Principe. On July 25th, the Feast of St. Christopher, in 1515, the settlement of San Cristobal de la Habana was begun some distance from the site where the capital of the island is situated today. The Feast of the Patron Saint of Havana, by permission of the Holy See, is celebrated on November 16, since July 25 is also the feast-day of St. James the Apostle.

Unfortunately for the history of the first period of Cuban colonization, the fact must be recorded that the earliest archives of the island have perished. The dampness of the climate, insects, and the incursions of buccaneers were so many deadly agencies that have contributed toward the annihilation of these precious documents. The archives of Havana were destroyed in 1538 in a conflagration caused by a French buccaneer. It may be taken for granted that in those days missionaries, mostly Friars, found their way into various parts of the island, as the Spanish expeditions were always accompanied by priests; and the conversion of the natives, it must be said to their credit, was always uppermost in the mind of the sovereigns of Castile. Bishoprics too were invariably founded, as soon as the settlement of a country began. The Spaniards had not been in Cuba eight years, when a bull of Leo X, in 1518, established the diocese of Baracoa under the title of the Assumption. There seems to be some controversy about the first Bishop of Cuba, but it appears probable that the honor belongs to Fray Juan Garces

of the Order of St. Dominic. Elected to Baracoa, he never saw Cuba, as he was transferred to the See of Cozumel. No bishop ever resided in Baracoa, for the see was suppressed by Adrian VI in 1522, the year in which Velasquez, the first colonizer of Cuba, died. When excavations were made in 1810 for the new Cathedral of Santiago, the stone covering his mortal remains with his epitaph was found seven and a half feet below the pavement. In 1523, the See of Santiago was established with the Fleming, John de Witte, as its first Bishop. He was most likely a Dominican. This Bishop did not reach his diocese, which he governed by a vicar, and he resigned in 1527. Dying in 1540 in the city of Bruges, he was buried there in the Dominican convent, with an epitaph recording the fact that after being Bishop of Cuba, he was Arch-almoner and confessor of Eleonora, Queen of France.

De Witte was succeeded by the Dominican Friar, Bernardo de Meza, whose consecration took place in 1536. He arrived in his diocese two years later. In the meantime the colonization of Florida had been begun and a bishop had been appointed to that region in 1527 in the person of the Franciscan, Juan Suarez, who never took possession of his see, owing to the many difficulties that accompanied the conquest. In consequence of this, Florida was annexed to the spiritual jurisdiction of Santiago, and remained subject to it until the latter part of the eighteenth century, when the colony was transferred to England. The Island of Jamaica also formed part of the diocese of Santiago, whose Bishop remained suffragan to the Archbishop of Santo Domingo, until towards the end of the eighteenth century when the Bishop of Santiago became the Metropolitan of Cuba. Among the early Bishops of Santiago in the sixteenth century we find recorded the names of Juan Flandes, the Dominican; Miguel Ramirez de Salamanca; the Carthusian, Diego de Sarmiento; Fernando de Urango, and Bernardino de Villalpando y Talavera. The last named was translated to Guatemala in 1564. Juan del Castillo, who was Bishop in 1568, had the intention of visiting the island of Jamaica in obedience to the decrees of the Council of Trent; but he was forced to desist for want of the necessary funds which he was unable to obtain from the officers of the crown in the island. The difficulties of Episcopal visitation in Cuba were enormous in those days, when one reflects that even in recent times there have been parishes in the island that had not known an

episcopal visitation for eighteen, or even thirty years. Juan del Castillo seems to have resigned after the year 1571. His successors were the Franciscan, Diaz Salcedo, another Franciscan, Bartolomé de la Plaza, and the Dominican, Juan de las Cabezas, whom we find there in 1602, and who was translated later to Guatemala. His successor, Armendariz, seems, from all accounts, to have been a man of strong and almost military character. He passed from the see of Cuba to that of Michoacan, and he was followed at Santiago by the Augustinian Friar, Gregorio de Alarcon. In 1625, Leonel de Cervantes, a native of Mexico, was transferred from the see of Santa Marta to that of Cuba.

In the seventeenth century, owing to the repeated incursions of buccaneers, and for other reasons, the Bishops of Santiago took up their abode in the growing metropolis of Havana, while their Chapter remained at the Cathedral in Santiago. This state of affairs, abnormal yet not exactly uncanonical, lasted until the division of the diocese, when the see of Havana was erected at the close of the eighteenth century. Bishop Geronimo de Lara, of the order of La Merced, who succeeded Leonel de Cervantes, died at Havana in 1644. He was buried in the principal parish church, dedicated to St. Christopher, which had been begun in 1550, the original church having been burned in the conflagration of 1538. Of the tomb of this Bishop no trace remains. His successor was Martin de Zelaya Ocarriz, who was succeeded by Nicholas de la Torre. The latter died in Havana and his mortal remains reposed in the Church of the Candelaria at Guanabacoa, opposite Havana, but there is nothing to show where they may have been laid. In 1656 we find as Bishop, Juan de Montiel, and two years later, Pedro de Reyna Maldonado, a native of Lima in Peru who is known as the author of a work entitled *The Perfect Prelate.* Maldonado died in Havana without being consecrated, and his successor, Juan de Santo Matia Saens de Manosca, was translated to the see of Guatemala. Francisco Bernardo Alonso de los Rios, a Trinitarian, was translated to the see of Cuidad Rodrigo, becoming later Archbishop of Granada. Another Bishop-author of Cuba was Gabriel Diaz Vara Calderon, who published a work on the *Grandeur and Marvels of Rome.* He died in Havana, and like so many of his predecessors, he lies in an unknown tomb.

Up to this time, no Synod had ever been held in the Island of

Cuba, and the decrees of the Provincial Council of Santo Domingo, convened in 1622, were the only synodal statutes which governed the Island. On March 4, 1673, the King of Spain ordered the Bishop Vara Calderon to convene a Synod, but the death of the Bishop the following year prevented the execution of the decree. The honor of holding the first Synod in the Island was reserved to his successor, Juan Garcia de Palacios, who was taken from Puebla de los Angeles in Mexico. The Synod met in June, 1684, with the approbation of the king, by whose permission the statutes were published in Spanish. Unfortunately nothing is said in the book of the *Acta Synodi* besides the statutes, and it is regrettable that the names of those present are not recorded. These statutes were reprinted in Havana in 1841 by Bishop Juan José Diaz de Espada y Landa. This is the edition I have utilized. This book, now very rare, belongs to the collection of my friend Señor Escoto of Matanzas who, possibly, possesses the best collection of works on Cuba to be found anywhere outside of the Biblioteca Nacional of Havana. These statutes, apart from their religious and canonical importance, are most valuable to the historian for the knowledge they impart of the religious condition of Cuba toward the close of the seventeenth century. Unlike the present day, it appears that the practice of paschal communion was at that time general in the island. The parish priests were obliged to take a census of their flock year by year, and note those that received the Sacraments by certificates given to each one. These certificates were to be delivered to the Bishop. Those who failed to comply with their Easter duty were excommunicated and denounced. This law was binding throughout the diocese, including Florida and Jamaica. It is now quite a general custom to celebrate marriage in private houses with the permission of the Bishop. The custom existed then; but the Synod forbade it, although it is evident that permission was sometimes granted. Bull-fights were forbidden on Sundays and festival days. The faithful, including slaves, were obliged to pay tithes and first fruits for the support of religion, a custom which has since fallen completely into desuetude. Another change in religious customs is observed in the lesser frequency of the Exposition of the Blessed Sacrament which was then permitted only within the Octave of Corpus Christi and on some few other days of the year. This was in harmony with the general custom then prevailing and with several decrees of the Sovereign Pontiffs.

The population of the island outside of the towns is today greatly scattered, the majority living in their thatched huts or bohios where they devote themselves to the cultivation of the land. At a period when the population was smaller, when towns and parishes were few, this isolation was still more marked. It was consequently, as it still is, very difficult for a considerable portion of the people to assist at the service of the church. To meet the spiritual needs of the rural population, the Synod decreed that persons living from one to three leagues away from the place where Mass was said, should assist every two weeks. The obligation diminished as the distance increased: thus, one living eight or ten leagues away might comply with his duty once a month; twenty leagues, every two months; thirty leagues, every three months; while those residing sixty or seventy leagues away were required to assist at Mass only once a year. The obligation of fasting and abstinence was far more stringent then than it is now. All were obliged to fast in Lent, on the Ember days, and on a large number of vigils in the year. Moreover, all Fridays and Saturdays were days of abstinence. *Lacticinia,* or milk, eggs, butter and so forth, were permitted only by dispensation in virtue of the Bull of the Cruzada. Masters were, moreover, obliged to see to it that their slaves could observe the abstinence of the Church. Today there is very little fasting or abstinence in Cuba and throughout Latin America generally. Dispensations have followed dispensations so uniformly, that the law as it stood, and as it stands in many countries, has become well-nigh obsolete. In 1788, Pius VI dispensed from the Saturday abstinence throughout the year, with the exception of the Saturdays in Lent, the Ember Days and the vigils. Pius VII in 1801 granted the Bishops the faculty to dispense from the abstinence of flesh meat on all days except Ash Wednesday, the Fridays in Lent, Wednesday, Thursday, Friday and Saturday of Holy Week besides several vigils. This indult, at first limited to six years, was extended at various times. At present there are few days of fasting and abstinence left in Latin America, the dispensations granted to the Indian and colored population being even greater than those conceded to the whites.

The Synod of 1684 gives favorable testimony to the conduct of the ecclesiastics who are said " by the grace of God to live with all modesty interiorly and exteriorly." To remove all suspicion from them, they were forbidden under penalty of excommunication to

have any woman in their house, except a near relative, such as mother, sister, or cousin. Provision was made for the support of the priest, but the taxes imposed upon the faithful for marriages and interments were quite moderate. In those days the offering for Baptism was to be entirely voluntary on the part of the people. A very humane enactment of the Synod was that forbidding the separation of husband and wife in a sale of slaves. Masters were also strictly prohibited from putting obstacles in the way of the marriage of their slaves.

In those days there were very few parishes in the island, although the number of priests appears to have been comparatively large. In the city of Havana there were only two parishes, namely S. Cristobal and Espiritu Santo, besides the Eremita church, the Santo Cristo del Buen Viaje, which in 1693 became an auxiliary parish.

Of convents in Havana we find that of the Dominicans, with its church of S. Juan Letran, the Franciscans, the Augustinians, and a hospitium of Mercedarians who, much later, established a monastery, and built the Church of La Merced. The Oratorians of St. Philip Neri had also an establishment. Among convents of nuns, there existed none but that of Santa Clara which had been founded in 1644. There were two hospitals, that of San Juan de Dios, the oldest in Havana, and the hospital of San Francisco de Paula for women, founded about 1665.

The Synod of 1684 was held at Havana, and the Bishop died not long afterwards in Santiago de Cuba. His successor, Baltazar de Figueroa y Guiena, a monk of the Cistercian Monastery of St. Basil in Valparaiso, was consecrated in Madrid, but he did not live to see Cuba, as he died at Cadiz while preparing for his voyage. The next Bishop was the celebrated Diego Evelino de Compostela, one of the greatest prelates Cuba has ever had. He governed the diocese from 1685 to 1704. A native of Compostela in Spain, at the age of fifteen he defended theses on the whole range of philosophy. He took his degree in this faculty in the University of Compostela in 1658, and completed his studies at the age of nineteen. In 1663 he became doctor of Theology, and the following year of Canon Law. Having filled the position of rector of the college of the Infantes at Toledo, and held chairs of Theology, Metaphysics and Sacred Scripture at Valladolid, he was consecrated Bishop of Cuba in 1685. Before departing for his distant field of labor, he was

named visitor of the convent of Royal Discalced at the court, and closed his visitation with a sermon deliverd in presence of King Charles II and other royal personages, three cardinals, a patriarch, three archbishops, fourteen grandees and twenty-two court preachers. While still in the mother-country, he consecrated six Bishops and confirmed a number of persons. He has left the reputation of being a despiser of riches, a lover of the poor, and a man of great humility and zeal for the glory of God. His name is met with at every step in the history of Cuba at that period on account of the many foundations which owe their existence to him. To provide for the necessities of his people, he established at least sixteen rural parishes, among them being those of Macurijes and Guamutas in the present diocese of Matanzas. At the end of the seventeenth century, when the city of Matanzas was founded, Bishop Evelino laid the foundation of the parish church of San Carlos. The first two entries in the earliest baptismal record of San Carlos, Matanzas, are written by the hand of Bishop Evelino who, on the day on which he laid the corner-stone, baptized two negro slaves. The Church of the Angel in Havana also owes its origin to him, though the present edifice is of a much later date. He donated his own money for the purpose, and dedicated the Church in 1690. His foundation by predilection seems to have been that of the Discalced Carmelite nuns in Havana, established in 1700 by Sisters from Cartagena. It was in the church of this convent that he wished to be buried, and here he awaits the Resurrection, as his epitaph says, "among the lilies of Carmel and its virginal choirs." He departed this life on August 29, 1704, at the age of seventy-nine.

His successor was Geronimo de Valdes, who was at first Bishop of Porto Rico, and was translated to Cuba in 1706. At his death in 1729, he was buried in the parish church of Espiritu Santo. The following Bishop, Francisco de Izarregui, did not see Cuba, neither did his successor, Gaspar de Molina y Oviedo, an Augustinian, who was soon promoted to the See of Barcelona and afterwards became a cardinal. At a later period, more than one of his successors in the See of Santiago, on returning to Spain, was promoted to the Roman purple. Juan Lazo de la Vega y Cancino, a Franciscan, governed the diocese from 1732 to 1752. He was buried at Havana in the old Church of San Francisco.

The next and last Bishop before the British invasion, Pedro

Agostin Morel de Santa Cruz, was elected to the See of Santiago in 1753. A native of Santo Domingo, he had first held the See of Nicaragua, whence he was translated to Cuba. Bishop Morel had been Bishop of Cuba about nine years, when, after a memorable siege, and a heroic resistance on the part of the Spaniards, Havana was captured by the British under the Duke of Albemarle. The Bishop himself, owing to a disagreement with the conquerors, was transported to Florida. His captivity did not, however, last long, for early in the following year (1763), Havana was restored to Spain in exchange for Florida, and the Bishop returned to his See.

Bishop Morel has left us a manuscript on the *History of the Island and the Cathedral of Cuba.* Unfortunately it has not seen the light. It must be sought for among the manuscripts of the Biblioteca Nacional in Havana. When Bishop Morel became Bishop of Cuba, the Church had reached the summit of its prosperity, from a material, as well as from a spiritual standpoint. The Bishop enjoyed a rental of 27,000 pesos, and the Church in the island was, perhaps, one of the wealthiest in the world. Besides the two parish churches of San Cristobal and Espiritu Santo, and the auxiliary parish churches of Santo Cristo del Buen Viaje, on the Plaza del Cristo, and of the S. Angel Custodio, there were at least twenty-one churches and chapels in different parts of the city. The Jesuits had come to Cuba in 1721. Their beautiful college is now the seminary of the diocese, and the present cathedral was then their church. The present Jesuit College of Belen was at that time the hospital for convalescents in charge of the Bethlemite Brothers. Besides the convent of Santa Clara, there existed that of Santa Catalina, founded from Santa Clara, and that of Santa Teresa. The University of St. Jerome had for some years been established in the Dominican monastery, in virtue of a Bull of Pope Innocent XIII, and the approbation of the King, which was obtained in 1728. These churches and institutions were served by a numerous clergy who were, as Arrate says, very respectable, and who undoubtedly possessed among them a number of eminent men.

It is hard to understand the decadence of religion that prevailed at a later date, and the laxity of the clergy that existed to the period of Independence. Bishop Martinez, exiled from Havana by the ultra Spanish element, writes in 1871 [2] that religious indiffer-

[2] *Los Voluntarios de Cuba y El Obispo de la Habana.*

ence began to prevail precisely at the moment of the greatest prosperity of the island, when agriculture and the sugar industry had increased to a fabulous extent. More religious monuments have been left by its poverty than by its opulence. Although in point of architecture, Cuba has nothing to show in comparison with other colonies of Spain in America, it remains true that most of the churches of today, with the exception of some few, like the Angel in Havana, and San Pedro in Versalles de Matanzas, can trace their origin to the period that preceded the reign of the great sugar kings of the Pearl of the Antilles. The standard of the clergy, most of whom came from Spain, seems to have declined, and with this decline other causes contributing, such as the influence of the French Revolution and infidel literature, came the decline in religious fervor and in religious practice. One great obstacle to the perfect development of the Church in Cuba must not be overlooked, an obstacle that existed from the beginning, but that accentuated itself under the house of Austria and, probably still more, under Bourbon rule,—the interference of the State. The Church lacked freedom; she was shackled to the government, of whom the Bishops and priests were officials. Bishop Martinez is most emphatic on this point. He writes with a freedom that is startling. There was no Bishop in Cuba, he tells us, who did not live in constant martyrdom, or continually exposed to the danger of being exiled. "In consequence of false and anticanonical interpretations of the Bulls of the Sovereign Pontiffs regarding the patronage of the Kings of Spain over the churches of the West Indies, the secular power had assumed attributes which did not belong to it, thereby restricting the Bishop in the exercise of his spiritual jurisdiction, and subjecting him to the civil authority and even to the caprice of those exercising it." The Bishop had become a kind of honorary acolyte, who was to receive commands, and a toy of those insubordinate persons whom he might not correct. Thus it was, that many Bishops of the island were confronted by difficulties that amounted to persecution. How was it possible that Bishops could tolerate certain crying abuses that existed? This question arises spontaneously when one studies the history of the island. The answer is simply that their hands were tied. The fact, writes Bishop Martinez, that one had canonically deposed a priest from his benefice, cost him thirteen years of lawsuits, and most bitter sufferings, to the extent of his being cited

before a secular tribunal to answer for his action. As long as the civil authority invaded the rights of the Church, and undertook to govern the diocese, the position of a Bishop was an impossible one. The case is cited where the government undertook to annul the judgment pronounced by the Bishop, and to protect those who had been proven guilty by a canonical process. It is thus quite clear that a Bishop could not proceed against a disorderly ecclesiastic without exposing himself to the persecution that might be excited by the influences that such an ecclesiastic could exert.

This state of affairs has changed. Church and State are no longer united in Cuba, though other troubles are not wanting. These might be touched upon in other papers dealing with the subsequent history of the Cuban Church, although the time is not ripe for a history of ecclesiastical events following the Revolution.

CHARLES WARREN CURRIER.

A FORGOTTEN AMERICAN HYMNODIST

Before me as I write are two copies of a volume entitled: *Songs for Catholic Schools and The Catechism in Rhyme.* By Rev. Dr. Cummings, Pastor of St. Stephen's Church, New York. With Original Music. New York: D. & J. Sadlier, 31 Barclay Street. No date is given on the title-page, but its reverse bears notice of copyright-entry as "1862." The two copies are alike in every respect, save that one has an additional hymn (entitled "The Four Cardinal Virtues") which comprises four couplets and is printed in the lower half of page 25 of the Second Part of the volume; the other copy leaves this half-page blank. After the careless fashion of some publishers, no notification is given anywhere of this variation.

The hymnal is divided into three parts. The first part is devoted to the *Songs for Catholic Schools* (133 pages). The second part bears a fuller title-page: *Definitions and Aids to Memory for the Catechism; being a Catechism in Rhyme.* By Rev. Dr. Cummings, Pastor of St. Stephen's Church, New York: D. & J. Sadlier, 31 Barclay Street (25 pages). The third part contains the music of the preceding two parts (90 pages, together with an introduction, by Signor Speranza, of two pages).

The volume is supplied with a "Contents," an added "Contents of Aids to Memory," and an "Alphabetical Index" giving the first lines of all the hymns or "songs" (whether in the first or second part) and indicating the pages where the appropriate music is to be found. Although the volume, comprising three separate parts, is strangely constructed, the Alphabetical Index makes its use fairly easy.

A few of the hymns or songs are "arranged" or translated from the Latin, French, or Italian languages.[1]

[1] The "Prayer Against Temptation" (page 22) is "arranged from the French hymn '*Puissante Protectrice*';" the "Hymn of the Crusaders" (p. 40) is from Verdi's *I Lombardi* ("O signore dal tetto natio"); the "Hymn of the Hebrews" (p. 41) is from Verdi's *Nabucco* ("Va pensiero sull' ali dorate"); "The Angel and the Child" (p. 87) is "from the French of Reboul"; "The Birth of Christ" (p. 113) is "from the Italian of Rosani"; the "Adoro Te" of St. Thomas Aquinas is translated (p. 118).

The Alphabetical Index indicates ninety-four inclusions. It is the purpose of the present paper to prove conclusively that, whether original poems or translations, all of these, with the sole exception of the one entitled "Canticle on the Blessed Sacrament" (pp. 9-13 of the *Aids to Memory*), are to be credited to Dr. Cummings as author or translator.

The demonstration of authorship is not quite so easy as the need is obvious. But what is the need? A few illustrations from the history of Catholic hymnology during the past fifty years will answer the question. Our volume contains two hymns ("Great God, whatever through Thy Church" and "O brightness of eternal Light") which the very carefully edited volumes of Dom Ould and Dr. Terry do not credit to Dr. Cummings. In Dom Ould's *Book of Hymns*[2] and in his *Book of Hymns With Tunes*[3] the hymn "Great God, whatever through Thy Church" is credited to the Rev. J. J. Furniss, C. SS. R. In Dr. Terry's *Westminster Hymnal*,[4] it is marked "?". in the column headed "Author or Source of Hymn."

In both of these English hymnals the other hymn ("O brightness of eternal Light") is credited to "Hymns for the Year 1867" edited by Rev. Dr. H. A. Rawes, O. S. C., M. A.[5] The hymn is praised highly in Julian's *Dictionary of Hymnology*[6] but its author is not mentioned in the very copious index of names of authors.

Our recently published Catholic hymnals for use in America are scarcely more happy. The editor of *The Holy Name Hymnal*[7] includes the hymn "Hail, Virgin of Virgins," but confesses his ignorance of its authorship. It is one of the hymns in the volume of Dr. Cummings. Three hymns from the same volume are given in the *De La Salle Hymnal*,[8] which credits one of them to "Hymns for the Year, 1867," another to "St. Basil's Hymnal," and a third to "Rev. J. C. (*sic*) Cummings."[9] Still another hymnal (*The American Catholic Hymnal*), issued a little later in the same year (1913) and also in New York City, prints four of Dr. Cummings's hymns

[2] Edinburgh, 1910. [3] London, 1913. [4] London, 1912.
[5] In the *Westminster Hymnal* the date is incorrectly printed "1861."
[6] London, 2nd Edition, 1909. [7] Reading, Pa., 1914.
[8] New York, 1913.
[9] It seems like the irony of fate that, in the very city where Dr. J. W. Cummings published his hymns, a present-day Catholic hymnal should credit one of his hymns to an English hymnal, another to a Canadian hymnal, and the third to the Rev. J. "C." Cummings, and should also omit his theological degree.

and gives, in the place devoted to the author's name, a row of asterisks in each of the four cases. Very evidently, Dr. Cummings is now a "forgotten American Hymnodist."

But the process of forgetfulness began very early in the half-century that has elapsed since his volume was published. In 1865, Father Cornell issued a hymnal which, in acknowledging indebtedness to Dr. Cummings's volume, managed somehow to change its very title to "Hymns" (instead of "Songs") for Catholic Schools. From that time, down to the present day, many hymns by our author have been printed in hymnals, and nearly always without any naming of the author.

I have said that, with one exception, all the poems in the 1862 volume are to be credited to Dr. Cummings. The strongest objection that could be urged against this ascription is doubtless the fact that Dom Ould, O. S. B., a laboriously careful editor, directly ascribes the authorship of one of the hymns in the 1862 volume to the English Redemptorist, the Rev. J. J. Furniss. If this attribution could be sustained by adequate proofs, it would throw doubt on all the inclusions in the 1862 volume. It is not easy to combat the ascription except in a general manner, for Dom Ould does not give his source or mention any authority for his statement, or indicate the book in which Father Furniss may have published the hymn. Nevertheless, a strong argument against this ascription is the fact that in 1865, Father Cornell, who was more likely to be accurately informed on the question, ascribes it to Dr. Cummings.

Another objection may be found in the fact that five hymns of the 1862 volume are given in *The Hymn Book* published by Cunningham at Philadelphia in the year 1854. This date is five years earlier than that of the first edition (1859) of the *Songs for Catholic Schools*. Only two of these five hymns are credited to Dr. Cummings, and the fair inference would seem to be that the other three (although they are included in the 1862 volume) are really not by Dr. Cummings. If this were so, his authorship of the other hymns in his volume would be thrown into the melting-pot.

Two answers might be made to this objection. The first answer is that Dr. Cummings contributed various poems to the New York *Freeman's Journal*, whence the two hymns credited to him in the (1854) *Hymn Book* may have been directly taken, while the three uncredited hymns may have been taken from some other Catholic

journal which reprinted them without giving other ascription than simply "*Freeman's Journal.*" But perhaps a better answer would be to throw doubt on the testimony of the copyright-entry of 1854 as found in an edition which the title-page of the volume I possess describes as the "250th Thousand, Enlarged and Revised." The title-page of this "Enlarged and Revised" edition gives no date; and the copyright-entry (1854) on the reverse of the page may have applied to the first, rather than to the two-hundred-and-fiftieth, thousand. In brief, who may dare to conjecture in what year this "Enlarged and Revised" edition was printed? I have already pointed to the curious fact that the two copies of the 1862 edition of the *Songs for Catholic Schools* are not exactly alike in their contents. I accordingly think that no argument can be securely based on the date of copyright in Cunningham's *Hymn Book,* for its 250th thousand doubtless followed, rather than preceded, the editions of the volume of Dr. Cummings printed in 1859, 1860, and 1862. Finally, the fact that two of the five hymns in this 1854 volume of the *Hymn Book* were credited to Dr. Cummings while three hymns were not so credited, forms—for those who have any familiar acquaintance with the bibliographical side of Catholic hymnology—no basis whatever for argument. The distinction one would naturally suppose to be implied by the crediting of some hymns and the non-crediting of others simply does not exist in our Catholic hymnals. In the case of this particular hymnal, this is peculiarly true.[10]

Another objection might be the fact that laborious and careful editors of Catholic hymnals have not ascribed to Dr. Cummings the hymns which they use and which are found in the 1862 volume. The answer to this must take its complexion largely from my previous remarks; for indeed the objection will appear of little moment to any one who studies the history of our hymnals. The older ones

[10] Thus, it includes one hymn by "A. B.," another by "Miss Eleanor C. Donnelly," another by a "member of a sodality," and these, together with the two references to Dr. Cummings, comprise all of the definite ascriptions made in an extensive collection of hymns which includes well-known hymns by Father Faber, who was, even in the year 1854, known in America as a prominent composer of hymn-texts. The naming of authors was at that time, and for many years afterwards, very unusual in our hymnals. Wherever it occurred, it was done apparently at haphazard, or for reasons known only to the editor (who was himself generally unknown).

exhibit the most incredible inconsistencies, oversights, negligences, in this matter of the ascription of authorship; and the more recent ones, whilst edited with much greater care, have been hard put to it in their endeavor to trace texts or tunes to the proper sources. The volume of Dr. Cummings appears to be wholly unknown to the editors of our best-edited hymnals, and in only one of our older hymnals, so far as I am aware, is any reference made to it.

Still another objection might, with some show of reason, be based on the ambiguous quality of the word "by" appearing on the title-page of the 1862 volume or, indeed, on that of any one of our older hymnals. A collection of hymns taken from various sources should of course be described as "edited" or "compiled" by a hymnal editor, and its title-page should not bear the single word "by" [the editor]. The objection may nevertheless seem to have some weight, because of the occasional carelessness exhibited by editors in their use of the word "by." Thus, for instance, *The American Catholic Hymnal* (New York, 1913), which is "an Extensive Collection," is declared by its title-page to be (simply) "by" the Marist Brothers. Similarly, the *De La Salle Hymnal* (New York, 1913), is described on its title-page simply as "by" the Brothers of the Christian Schools. In very much the same fashion, the *Cantica Sacra* (Boston, 1865), which adds the sub-title, *Hymns for the Children of the Catholic Church, set to original music,* is declared on its title-page to be "by" the Rev. J. H. Cornell, although it is a collection of hymns written by many authors, and of tunes which certainly are not all "by" Father Cornell and with equal certainty are not all "original music" (for the tunes comprise the old traditional air of the Adeste Fideles, Webbe's tune for the O Salutaris, etc.). These illustrations of a careless use of "by" are the only ones of which I am at the present moment aware, but they form a sufficient basis for questioning the meaning of the word "by" on the title-page of Dr. Cummings's *Songs for Catholic Schools,* etc., "by" Dr. Cummings. The answer to the objection might be that, even apart from the demonstrable literary grace and exact-mindedness of Dr. Cummings, which could tolerate illy such a use of the word "by," the cumulative evidence which can be adduced in support of his authorship of all but one of the poems in the 1862 volume is such as immeately to dissipate a suspicion of his careless use of "by."

A final objection might be that neither in the publisher's an-

nouncement "To the Public" nor in the Author's Preface is there an unquestionably clear claim to the authorship of the hymns. In his Preface, Dr. Cummings refers first of all to the musical features of the collection, speaking of "this collection of melodies." After a further sentence recommending the volume to the attention of Catholics, he says: "It is the first original collection of the kind published in this country." The expression, "original collection," may appear to refer to the music, which on the title-page is described as "original music." Now it is no slight answer to this objection to say that the music contained in the 1862 volume includes various adaptations of older tunes, such as the *Agathe* of Abt (better known to us, perhaps, by its English words as "When the swallows homeward fly"), two melodies by Verdi, one by Kuecken, a popular Neapolitan air, a French hymn-tune, and an ancient plainsong. It is true that one cannot see with what propriety of diction a collection claiming to be one "with original music" could include—even with the formal acknowledgment made for the insertion of these tunes—such older melodies as I have just mentioned. But the expression, "with original music," is ambiguous. It first of all suggested to my mind that all of the music was declared to be original. On second thought, and in view of the acknowledgments made on page xiv. of the prefatory matter, it seems clear that "with original music" implies that only some (although, as a matter of fact, nearly all) of the music is original. When, therefore, Dr. Cummings declares that his volume contains the "first original collection of the kind ever published in this country," he seems to refer to his own verse, since, as a matter of fact, his volume is not a collection of original music. [11]

[11] I have said that this is an answer of some weight. It is not indeed completely satisfactory, because of the carelessness, from the bibliographic standpoint, of the publishers of the *Songs*, etc. I have already called attention to the fact that I have in my possession two copies of the 1862 edition which differ from each other, but which give no indication of this fact on the title-page, in the Preface of Dr. Cummings, or in the announcement of the publishers "to the Public." In addition to this, however, under the heading "List of Composers," page xiv, we read: "Nos. 91 and 92 were written expressly for Sadlier's first edition by the distinguished Maestro P. Rondinella." We are naturally surprised to find a reference to a previous—nay, a "first"—edition issued by the Sadliers, since neither the title-page (nor, indeed, any other page) of the volume declares that the 1862 edition is a second (or mayhap a still later) edition published by the Sadliers. O'Shea published the 1860 edition. How

The objections to the ascription of authorship may, in spite of the answers severally made to them, appear to some readers to have a cumulative force, in view of the silence or the variant awards or the incorrect ascriptions observable in present-day Catholic hymnals edited in England, Scotland, and America. Let me, therefore, state the proofs of Dr. Cummings's authorship in a somewhat more detailed way.

First of all, we may simply accept the word "by" on the title-page. The *Songs for Catholic Schools* are there recorded as "by" him. This is true also of the separate title-page given to part second of the volume, that is, the *Aids to Memory*.

Next, we have the acknowledgments made him by Father Cornell for the use of certain hymns. These acknowledgments refer to the *words* of the hymns chosen for the *Cantica Sacra;* for my examination of both books shows me that Cornell does not use any of the *tunes* found in the "1862" volume.

Then, the whole character of the *Songs for Catholic Schools* is strongly adverse to the supposition that the volume is a collection of hymns from various sources, for the reason that the book is not

many editions intervened between this and the 1862 edition of the Sadliers? The 1860 edition of O'Shea declared that the "original music" was composed by Signor Speranza, but in the 1862 edition of the Sadliers the name of Speranza does not appear on the title-page, which merely bears the legend: "With Original Music." Presumably, the previous legend naming Signor Speranza was superseded by the shorter one when the original music of other composers was added to that of Signor Speranza. The 1860 edition was noticed in *Brownson's Review* for July, 1860 (pages 395-398), and of the musical portion we read: "The music by Signor Speranza is simple yet rich, and we shall be much mistaken if several of his airs do not become naturalized and enter into the list of our national airs." No mention is made of any other music than that of Speranza, in quite a long notice of the volume. On the other hand, I have been unable to find any mention whatever, in *Brownson's Review*, of the so-called "1862" edition, which is a still fuller edition than that of 1860. Nevertheless, while some weight may attach to the objection from this point of view, I think that a good argument against it may be found in the use, by Dr. Cummings in his Preface, of the expression "original collection" in a manner that must be referred to his own hymn-texts and not to the music written for them. In the sentence which immediately follows, Dr. Cummings says: "This fact, it is hoped, will excuse its imperfections. . . ." He would hardly speak thus of the compositions of his collaborator, Signor Speranza, but would, with editorial modesty, refer in such terms only to his own contributions, namely, the original hymn-texts.

an ordinary hymnal.[12] It was evidently intended not to replace any existing hymnals but to supplement them.

Additional confirmation of his authorship is furnished by a note attached by Dr. Cummings to the "Canticle on the Blessed Sacrament" in the *Aids to Memory*, p. 13: "I am happy in being permitted to adorn my book with the foregoing admirable Canticle, composed by one of the most learned and distinguished ecclesiastics in America, and communicated to me by the author, to testify his approval of my exertions for the benefit of our children." The "Canticle" is the only verse thus noted as being the composition of another pen than that of Dr. Cummings.

Finally, there is the testimony of *Brownson's Review:* "We can speak with unqualified approbation of these *Songs for Catholic Schools and Aids to Memory for the Catechism,* by Dr. Cummings, together with the original music by Signor Speranza. All the songs, with one exception, are by Dr. Cummings. . . ."[13] Against this testimony it is, of course, permissible to plead that a review-notice of a volume of hymns may naturally have been written without much anxious searching for evidence outside of that furnished by the volume itself, and that the "by" of the title-page and the footnote on page 13 of the *Aids to Memory* might appear conclusive to a superficial and hasty reviewer. Such an objection would indeed apply to the testimony given by McMaster in his editorial in the *Freeman's Journal* written shortly after the death of Dr. Cummings, in the course of which he says: "In the vernacular of this country we owe to him several little volumes. One of marked merit is *Songs for Catholic Schools.* There are others we do not recall. . . ." And yet McMaster had been a personal friend of the man whose eulogy he was writing! But McMaster was writing in great haste. It is not unlikely, indeed, that haste also characterized a review-notice

[12] It includes none of the texts deemed necessary for a Catholic hymnal, such as the Benediction hymns, the Litanies, the Adeste Fideles; nor has it any of the prime favorites which must be included in such a volume. In reality, the "1862" book by Dr. Cummings is a store-house of original texts, with appropriate music, meant for school use in the first instance; for it includes patriotic songs, some quasi-sentimental texts, translations from Verdi's operas, etc. It is, as I have said, not really a hymnal, and it was therefore not styled "Hymns" (as Father Cornell incorrectly referred to it) but "Songs" for Catholic Schools.

[13] *Brownson's Review*, July, 1860, pp. 395-398, gives a good notice of the 1860 edition published by P. O'Shea. My quotation is from this notice.

penned by the overtaxed Dr. Brownson; but the case is very different, nevertheless, for Brownson was in closest touch with Dr. Cummings at the time when the 1860 edition was published, and would, we may reasonably suppose, have striven to be exceptionally accurate in reviewing a work of his friend.

It is fair to conclude that the authorship of Dr. Cummings has been placed, by all these proofs, beyond any but the most captious questioning. Assuming this to be true, the moral is sufficiently plain, namely, that our hymnals should hereafter credit formally to Dr. Cummings the texts they print from previous hymnals which, for some inexplicable reason, have awarded his verse to other pens or have declared an absolute ignorance of the work of our most fecund writer of hymns for American use.

H. T. Henry.

EARLY TIMES IN THE DIOCESE OF HARTFORD, CONN., 1829—1874

The history of the organization of the Church in Connecticut may be said to date from the arrival in Hartford, August 26, 1829, of the Rev. Bernard O'Cavanagh, the first pastor assigned to the Catholics of that city, with the State for his field of missionary effort. Almost ninety years have gone by since that time, filled with splendid progress; but so far as the pages of history relate there was no parish, no church and no resident priest in Connecticut before his coming.[1]

There is no record of the number of Catholics in the state in 1829, but a census taken by Bishop Fenwick six years later, in 1835, gives the number of Catholics then as seven hundred and twenty.[2] Congregationalists, Episcopalians, Baptists, and a few other sects formed the bulk of the population. The record of to-day, by way of contrast, tells its own story: Congregationalists—ministers, 393, churches, 332, members, 69,192; Episcopalians—clergy, 215, parishes, 227, communicants, 44,186; Baptists—ministers, 175,

[1] Our authorities for the facts contained in this sketch are: I. SOURCES (a) *Manuscript:* Records of the Sisters of Mercy, Mount St. Joseph's Mother-House, Hartford, Conn., personal memoranda of historical reminiscences and diocesan and parish records; (b) *Printed:* United States Catholic Historical Society's *Historical Records and Studies.* New York, 1899, etc.; ROONEY, *The Connecticut Catholic Year Book.* Hartford, Conn., 1877; *Public Records of Connecticut.* Hartford, Conn., 1850-90; *The Connecticut Catholic.* Hartford, Conn., 1876-77; *The Catholic Almanacs* and *Official Directories.* New York, 1844-50-56-73, 1915. II. WORKS: *The Catholic Encyclopedia.* New York; JAMES ROOSEVELT BAYLEY, *A Brief Sketch of the Early History of the Church on the Island of New York.* New York, 1870; RICHARD H. CLARKE, *The Deceased Bishops of the Church in the United States,* vol. I-II. New York, 1872; MOTHER TERESA AUSTIN CARROLL, *Leaves from the Annals of the Sisters of Mercy.* New York, 1889; REV. AUGUSTUS J. THÉBAUD, S. J., *Irish Race Past and Present.* New York, 1873; J. P. PRENDERGAST, *Cromwellian Settlement of Ireland.* Dublin, 2nd Ed. 1875; REV. JAMES H. O'DONNELL, *History of the Catholic Church in the New England States,* vols. I and II, Boston, 1899; REV. JAMES FITTON, *Sketches of the Establishment of the Church in New England.* Boston, 1872; BENSON J. LOSSING, *Centennial History of the United States.* Hartford, Conn., 1873.

[2] In 1845, the Catholic population of the State was 4817; in 1890, the Catholics numbered 152,945; the non-Catholics, 142,184.

churches, 152, members, 26,589; Catholics—priests, 389, churches and chapels, 340, population, 441, 193.[3]

The Puritans, who had been themselves the victims of intolerance both in England and in the Colonies, were equally intolerant, says Lossing, when clothed with power themselves. "Their ideas of civil and religious liberty were narrow . . . they regarded churchmen and Roman Catholics as their deadly enemies to be kept at a distance."[4] No Colony has a severer history for religious persecution than Connecticut;[5] and it is undeniable, as has already been shown, that "the concrete sentiment of the colony was bitterly hostile to Catholics, and this hostility was not infrequently manifested by men of exalted station in civil life and in high position in the church. The spirit of antagonism to all things Catholic was everywhere. Children imbibed it at the maternal breast. It pervaded the religious literature of the times and inspired the philippics of the clergy. Proscription of Catholics was officially taught as a duty 'for the defence of the Protestant religion and people,' while 'popery and slavery' were seriously joined as two evils of equal dye."[6]

There was, however, a first faint beginning of Catholic History before the advent of the Puritans in Connecticut; for it is very probable that, somewhere along the banks of the sleepy Connecticut River, which they named Rio de Buena Madre, in honor of the Blessed Mother, the soldiers of Estevan Gomez heard Mass which was said by the chaplain there, in 1525.[7] What the Catholic Church

[3] Report of Federal Council of the Churches of Christ in America for 1913 (Report for 1914 not available); figures for 1914, according to the *Catholic Directory* for 1915.

[4] BENSON J. LOSSING, *Centennial History of the United States*, pp. 118-119. Hartford, Conn., 1873.

[5] BENJAMIN POMEROY, in the *Public Records of Connecticut*, (1636-1776), vol. IX, p. 28. Hartford, 1850-90.

[6] *Public Records of Connecticut*, 1689, p. 463, quoted by Rev. JAMES H. O'DONNELL, *History of the Diocese of Hartford*, vol. 1, p. 16.

[7] "Taking the northward course from the Hudson, June 13, the feast of St. Anthony of Padua, the next point indicated in Ribeiro's map of the voyage of Gomez, is the River of the Good Mother, supposed to be the Connecticut, named for the feast of the Visitation of the B. V. M., July 2." Cf. *The Globe of Pope Marcellus II and its relation to the voyage of Verrazano, with notes on the discovery of the Hudson*, article by DA COSTA, in the *United States Catholic Historical Society's Historical Records and Studies*, vol. III (1903), p. 32.

lost during the first hundred years and more of English settlement will never be known in its entirety. History records the coming of many expatriated and enslaved Irish men and women who were drawn from the purest Celtic blood of the south of Ireland to be infused into the primal stock of American New England. It is a page in the annals of Connecticut one would prefer to pass over in silence, were it not that it ushers in a period of iniquitous laws and enactments which barred her Catholic children from civic posts of trust and honor and robbed them of the rights of conscience. Today, with her sons filling creditably many of the public positions thrown open in the broader American spirit of our times, to citizens of all denominations in every New England State, Catholics may well forget this evidence of a Puritanism, which is now happily obsolete.[8] Accessions to the ranks of the Catholics came slowly and gradually in the earlier days but at the same time steadily and constantly; her growth has been compared to that of the oak,—strong, steadfast, wide-spreading and deep-rooted. As priests and missionaries appeared, at first only occasionally, the old Faith was revived and strengthened by their advent; many new adherents were gained, and the story of New England's conversions makes a brilliant chapter in her history.

Traces of Catholicity are found as early as 1674, when Father Gabriel Druillettes, the Jesuit ambassador from the Abnakis, visited New Haven, and it may be, offered Mass privately while there.[9]

[8] "Captain John Vernon was employed by the Commissioners for Ireland and contracted in their behalf with David Sellick, bearing date 14th of Sept., 1653, to supply them with 250 women of the Irish nation above 12 years and under the age of 45; also 300 men above 12 years and under 50, to be found in the country within 20 miles of Cork, Youghall, Waterford, and Wexford, to transport them into New England." J. P. PRENDERGAST, *Cromwellian Settlement of Ireland*, p. 90. Dublin, 1875. "Just imported from Dublin on the Brig Darby, a parcel of Irish servants, both men and women, to be sold by Israel Boardman at Stamford."—*Connecticut Gazette*, Jan. 5, 1764. "We meet scattered over the broad surface of this country, boys and girls, coming from the same counties, chiefly from sweet Wexford, the beautiful, calm, pious south of Ireland, . . . to be distributed among the 'saints' of New England, . . . The total number of children disposed of in this same way has been variously estimated at from twenty to one hundred thousand." REV. AUGUSTUS J. THÉBAUD, S. J., *The Irish Race Past and Present*, pp. 275, 388, 389. New York, 1873.

[9] Cf. *The Catholic Church in Connecticut—the First Priest in the Commonwealth*, article by SHAHAN in the *United States Catholic Historical Magazine*, vol. III (1890), pp. 16-26. "As an instance of kindly feeling it is related that

It is more than probable that the French chaplains of Rochambeau's army accompanying the troops who marched through Connecticut and who spent two Sundays in camp at Hartford in 1781, celebrated Mass for the Catholic soldiers then on their way to join the American forces on the Hudson. Tradition has it that "it was on the beautiful meadows (at Weathersfield), now within the limits of St. Peter's parish, near where the memorial church of the Good Shepherd stands, that the Abbé Robin, chaplain of the French troops, offered up the first Mass in Connecticut, just one hundred years ago." [10] Abbé Matignon spent a Sunday in Hartford in 1813 and preached in Dr. Strong's church by invitation, and the same year Bishop de Cheverus of Boston, made a visit to Connecticut and is said to have officiated in the house of a friend of his, a teacher of French in Yale College.[11] Ten years later he preached in the Hartford State House. Father John Power came from New York in 1827, to attend a dying Catholic in Windsor Locks, and he celebrated Mass in New Haven on his way home. Father Robert Woodley was in Hartford in 1828 and in New Haven the following year.

When the Rt. Rev. Benedict Joseph Fenwick was consecrated Bishop of Boston, on November 1, 1825, his diocese comprised the whole of New England. He paid his first visit to Hartford in 1829, arriving on July 10, and celebrated the Holy Sacrifice the following Sunday, July 12, in an upper room of the house No. 204 Main Street, where the score or more Catholics of Hartford and the vicinity found ample accommodation. He preached in the State House in the evening and the next day arranged for the purchase of Christ Episcopal Church for nine hundred dollars, including the organ but not

Father Druillettes was invited to dine by Governor Bradford of Plymouth who paid his guest the delicate compliment of serving a fish dinner as it was Friday." REV. JAMES FITTON, *Sketches of the Establishment of the Church in New England*, p. 61.

"As the Jesuit missionaries of these days were accustomed to travel with all the requisites for private celebration and under difficult circumstances, I should incline to the opinion that he (Father Druillettes) did celebrate in Connecticut." Letter of Rev. Edward I. Devitt, S. J., Georgetown University, Washington, D. C., to Rev. James H. O'Donnell in *History of the Diocese of Hartford*, vol. II, p. 111. Boston, 1899.

[10] MCMANUS, *Centennial Celebration of the First Mass in Connecticut (June, 1781) Sunday, June 26, 1881, in St. Peter's Church, Hartford*, Hartford, 1881.

[11] ROONEY, *Connecticut Catholic Year Book*, p. 70. Hartford, Conn., 1877.

the bell. This church was sixty-eight feet long and forty-eight feet wide, with separate rooms which were afterwards used as sacristies and as apartments for the pastor. The Bishop confided the arrangements to Deodat Taylor, a convert, and Nicholas Devereux, a wealthy and generous Catholic of Utica, then on a visit to Hartford, advanced the necessary money.[12] A vacant lot at the corner of Main and Talcott Streets was secured and in the following November the church was moved to the new location, a spacious basement, suitable for school purposes, having been built before the removal.

Bishop Fenwick returned to Boston on July 15, and sent the Rev. Bernard O'Cavanagh to Hartford as its first resident pastor. Father O'Cavanagh said Mass in a private house at Main and Asylum Streets and in Masonic Hall, at Main and Pearl Streets, until the work of renovating and remodeling the church was finished. The church was dedicated on July 30, 1830, under the patronage of the Most Holy and Undivided Trinity, and it remained Hartford's first church and pro-cathedral until the dedication of St. Patrick's Church on December 14, 1851. After this the old church was but little used, and on May 12, 1853, it was totally destroyed by fire. In June, 1866, the sale of the property ended the history of this historic site.

Father O'Cavanagh made his theological studies at Mount St. Mary's College, Emmitsburg, and was ordained in Holy Cross Cathedral, Boston, by Bishop Fenwick, on July 19, 1829. He was a zealous young priest and remained at Holy Trinity Church until October 27, 1831, during which time he performed all the duties of a missionary priest there besides attending to the Catholics he found at Windsor Locks, New London, Bridgeport and New Haven, where he solemnized his first recorded marriage ceremony (January

[12] "In the fall of 1829 my late husband, Mr. Nicholas Devereux, and myself spent a Sunday in Hartford. In the evening Mr. Imlay, a banker, called bringing with him Col. James Ward. After a while the conversation turned upon religion and Mr. Devereux, whose first thought was always of the Church, declared how much he regretted that the Catholics were not able to purchase a small Protestant church then for sale, but Father Cavanaugh said it was impossible on account of bigotry and also for want of funds. The conversation ended by Mr. Ward offering to buy the church in his own name and convey it to the Catholics, if Mr. Devereux would furnish the money. This was done and afterwards the money was repaid."—Extract from letter of Mrs. Nicholas Devereux to Bishop Galberry on the occasion of the dedication of St. Patrick's church, Hartford, Nov. 19, 1876.

19, 1831). Later he labored in Worcester, Westfield, Chicopee and Ware, Massachusetts.

Another pioneer missionary in Connecticut, who succeeded Father O'Cavanagh in Hartford and remained there until 1836, was Father James Fitton. He was a native of Boston, the son of a convert, and made his theological studies under Bishop Fenwick. With Father William Wiley he has the honor of being the first priest ordained in Boston (December 23, 1827). He traveled all though Connecticut, Massachusetts and Rhode Island, before the advent of the railroad and when the methods of travel were primitive and comfortless. It was he who built the church of Our Lady of the Isle at Newport, and it was he also who purchased the site of Holy Cross College in Worcester. After a remarkable missionary career he celebrated his sacerdotal golden jubilee while pastor of the church of the Holy Trinity, East Boston, where he labored during the last twenty-six years of his life, going to his reward September 15, 1881. Father Fitton's successor was the Rev. Peter W. Walsh, whose appointment dates from April 27, 1836. He presented a class of twenty-five to Bishop Fenwick for confirmation June 20, 1837, and shortly afterwards relinquished the charge to the Rev. John Brady, in August of the same year. He built St. Patrick's, Hartford's second church, at the corner of Church and Ann Streets, which was dedicated December 14, 1851, and where he remained in charge until shortly before his death, November 16, 1854.

The diocese of Hartford, which at that time comprised Connecticut and Rhode Island, was established on the recommendation of the Fifth Council of Baltimore, May 14, 1843; and the Rt. Rev. William Tyler was consecrated its first bishop in the Baltimore cathedral, by Rt. Rev. B. J. Fenwick, on March 17, 1844. Bishop Tyler reached his See on April 12, and found only eight priests and seven churches in his entire diocese. After an episcopate of five years and three months he died June 18, 1849, in his forty-third year, having increased the number of priests to fourteen and the number of churches to twelve. He was born at Derby, Vermont, June 5, 1806, of a family of converts and a convert himself. He was the son of Noah and Abigail Tyler, the grandson of the Rev. Daniel Barber and the nephew of the Rev. Virgil Horace Barber, all of whom became converts to the Faith. His sisters Rosetta, Catherine, Martha and Sarah, later entered religion as Sisters of Charity

at Emmitsburg. He was converted in his sixteenth year and was ordained to the priesthood June 5, 1827. After a period of missionary work in Maine he was appointed Vicar General of the Diocese of Boston, where he remained up to his consecration. After a brief stay in Hartford he placed the church there in charge of Father Brady and went to Providence, which was a larger city with a larger Catholic population, and there he selected the church of Saints Peter and Paul as his cathedral. He not only performed all the duties of a priest, hearing confessions, visiting the sick and instructing the ignorant, but he visited all portions of his diocese, acting as pastor of scattered congregations which had no pastor of their own, and admininstering confirmation wherever possible. Notwithstanding the poverty of his people and the many demands on his meagre resources, he succeeded in enlarging and improving his cathedral, which was dedicated April 11, 1847. On that occasion the Rt. Rev. John Bernard Fitzpatrick, Bishop of Boston, pontificated and the Rev. Dr. Ryder, President of Holy Cross College, preached the dedicatory sermon.

Bishop Tyler labored with untiring zeal to lay the foundations of the Church in his diocese and to present her ceremonials in the most imposing and becoming manner possible to a people unaccustomed to them. He awakened in the minds of his people the realization of the benign influence of the Church in their State, although feeble health greatly embarrassed his labors and the time and opportunity for achieving results as brilliant as he had anticipated had not yet arrived. About the time of his consecration he contracted a severe cold which developed into consumption, and his anxiety for his flock, together with the difficulties which arose from the poverty of the diocese and the double labors he underwent as priest and bishop, hastened the march of the disease. With a certificate from his physician that he could not survive much longer, he attended the Seventh Council of Baltimore, May 6, 1849, and asked permission to resign. The Council, however, recommended a co-adjutor in the person of Very Rev. Dr. Bernard O'Reilly, who was then Vicar General of the Diocese of Buffalo. Bishop Tyler returned to Providence and in six weeks breathed his last.[13]

[13] *Memorial of the Rt. Rev. William Tyler, First Bishop of Hartford, Connecticut.* Translated by Rev. J. M. Toohey, C. S. C., from the original French, written by Edward P. Le Prohon, A. M., M. D., in the *American Catholic Histori-*

When he was consecrated as Hartford's second bishop on November 10, 1850, Bishop O'Reilly was in the prime of life, with an experience behind him of twenty years filled with every phase of missionary labor, and he took up the work laid down by his predecessor with an energy and zeal that soon bore abundant fruit. He began his sacred ministry after his ordination, October 13, 1831, in New York City with Brooklyn for his special field of labor. He came through the cholera epidemic of 1832 unscathed, and was then sent to St. Patrick's, Rochester, N. Y., where he served for fifteen years, when he was appointed Vicar General by Bishop John Timon on the erection of the diocese of Buffalo, April 23, 1847. He came to Connecticut just when a bishop of his energy and character was needed. The people among whom he went to reside were thoroughly impregnated by education and training with Puritan bigotry and intolerance. His own people were comparatively few in numbers and weak in social and worldly advantages. But his amiable disposition, his dignified deportment and unaffected piety commanded the admiration and respect of the former while his own flock gained courage from their bishop's energy and from the increase of their churches, clergy and institutions.

Bishop O'Reilly's visitations of his diocese were frequent and laborious; his exertions and responsibilities in the erection of churches, schools, asylums and other institutions were extremely heavy; his attendance at the Councils of Baltimore, his visits to Europe, his zeal in promoting the cause of religion and education, and the countless labors of the episcopal office gave him but little time to rest. The necessary endeavors to provide means to sustain his various important undertakings were most onerous and embarrassing at times, but he undertook and carried them out with vigor and cheerfulness. He increased the number of churches in his diocese to forty-six, besides thirty-seven stations; the number of priests to forty-two, besides twenty-two ecclesiastical students in various colleges preparing for the sacred ministry. In addition he built two academies for boys and three for girls; he erected three orphan asylums and he saw the Catholic population grow to nearly sixty thousand before his death. One of the most fruitful services ren-

cal Researches, vol. XII (1895), pp. 2-10. (Original in *Catholic Archives of America*, Notre Dame, Indiana.)

dered by Bishop O'Reilly to his diocese was the introduction of the Sisters of Mercy, whose institutions of education, charity and mercy have since multiplied in astonishing numbers and have been the instruments of countless benefits and blessings. From these small beginnings, encouraged and blessed by the bishop, the Sisters spread all over the State and they are now conducting about forty parochial schools and many academies. The growth of Catholicity in a diocese can best be seen in the development of its educational institutions, and much credit is due to Bishop O'Reilly's foresight in bringing the Sisters of Mercy to Hartford. Their success during the past half-century is in striking contrast to their reception in the city after the stirring times of 1844-48.[14]

Since their introduction into the diocese sixty-two years ago, the Sisters of Mercy have been valued co-laborers with bishops and priests. Besides conducting parochial schools, academies, hospitals

[14] "Arriving at Providence the Sisters were received stealthily. They reached the city, March 12, 1851, the feast of the Translation of the Remains of St. Francis Xavier, the party comprising Mother Mary Xavier Warde, and Sisters Mary Camillus O'Neil, Mary Joana Fogarty and Mary Josephine and Mary Paula Lombard. Indeed, had these women been guilty of some dreadful crime more pains could not have been taken by their friends to isolate them. No sooner had the Sisters taken possession of their poor, little cottage on Weybosset street than the mob gathered, broke all the windows and hooted at the inmates. The inveterate hatred of the benighted people among whom their lot was cast never slumbered. Whenever they appeared on the streets their lives were in danger. To have their clothing soiled with mud or marked with chalked crosses was no uncommon experience. On an appointed evening the Providence Knownothings came several hundred strong, reinforced by fellow conspirators from Boston, Salem and other places. All were fully armed and they brought with them some kegs of powder to be used to demolish the convent. As was afterwards learned, the bishop's house and various churches and schools were to share the same fate. . . . The governor and mayor had been appealed to in vain. In this emergency the Catholics of Providence, mostly stalwart Irishmen, made their way toward the convent and stationed themselves in no inconspicuous way in and about the grounds. The bishop moved around among his people and spoke a few words to the rioters telling them bluntly that the Sisters should not leave the convent for even an hour and that he would defend them with his heart's blood, if necessary. A protestant gentleman, a Mr. Stead, addressed the crowd, warning them of the danger to themselves in case they made any attack, and advising them to abandon their unlawful designs and disperse. They kept up a continuous hooting and yelling but not a shot was fired nor any actual violence attempted and after parleying among themselves they concluded not to molest the convent." Mother Teresa Austin CARROLL, *Leaves from the Annals of the Sisters of Mercy*, p. 389. New York, 1889. Cf. *The Catholic Church in the United States*, vol. II, pp. 345-347, New York, 1914.

and orphanages, they helped in everything that came to their hand, willingly and cheerfully working for the good of religion in these early days of struggle. Their own special work of mercy, such as visiting the sick or caring for the poor, was never neglected, and in doing so they suffered all the privations, struggles and sufferings of pioneers. From 1853 to the establishment of the diocese of Providence in 1872, the four convents of Mercy founded in Connecticut were branch houses of the Mother House in Providence, but since the latter date all the Sisters of Mercy in the State are affiliated with St. Joseph's Mother House in Hartford, the erection of which was begun by Bishop McFarland in 1872. It was in 1851 that Mother Xavier Warde, then the superioress of the original Mercy Convent in Pittsburgh, was invited by Bishop O'Reilly to found a convent in Providence. From this Mother House the convents at Hartford and New Haven were the first off-shoots; they were also established by Mother Warde at the request of the bishop. In answer to Bishop O'Reilly's request, Mother Warde arrived in Hartford, on May 12, 1853, with a band of Sisters who were welcomed to their first convent in that city, a small two-story brick house on Franklin Court (now Allyn Street).[15]

Some years previous to the coming of the nuns, Father John Brady had organized a parochial school in the basement of Holy Trinity church where the early teachers were Thomas Maguire, John Murphy, and M. Gillen who was later ordained and labored for years in the missions of Iowa. At the time of the arrival of the Sisters Father Brady had built St. Patrick's church, which was dedicated in 1851, and the first parochial school taught by Religious in Connecticut was in St. Patrick's basement, the larger boys being placed in charge of male teachers among whom were Mr. Fallon, Mr. Buckley and Cornelius O'Neil. The school prospered and its attendance finally reached six hundred. In 1854, the Rev. James Hughes became pastor of St. Patrick's and in the following year he built a large brick convent on Allyn Street which contained a beautiful chapel, apartments for the Sisters and for the orphans, with rooms for some young ladies who wished to attend the academy and board

[15] The first superioress was Sister Mary Paula Lombard and her early community comprised Sister Mary Camillus O'Neil, Sister Mary Pauline Maher, Sister Mary Teresa Murray, Sister Mary Lucy Lyons and Sister Mary Martha Mallon.

with the Sisters. At that time no other boarding-school in Connecticut was taught by Religious and from their high character as instructors it soon became famous.[16] This academy had a highly successful career and about thirty of its graduates entered Religion in various orders. In the sixties St. Patrick's parochial school had an attendance of over one thousand pupils. In 1865 the school was enlarged to double its capacity and the Christian Brothers were invited by Father Hughes to take charge of the boys. Their academy was located in what is now St. Patrick's rectory. It is noteworthy that in all the years these academies flourished no Catholic children attended the public high school.

St. James' orphan asylum was built in 1866 and for years it housed about fifty boys in charge of the Sisters of Mercy, until last year, when the boys and girls were divided between St. Francis' Asylum in New Haven and St. John's Industrial Home of the Xaverian Brothers at Deep River, Conn. Four Sisters of Mercy took charge of St. Peter's school in a new building erected by Father Peter Kelly in the rear of St. Peter's church, under an arrangement with the public school authorities by which the Sisters were to be paid out of the public funds, the school committee reserving the right to fill vacancies in the teaching staff. One of the Sisters retired in the course of time and her place was filled by the appointment of a rather biased non-Catholic. The arrangement was then cancelled. In 1870, the Sisters opened an academy in Charter Oak Place which prospered under Sisters Mary Scholastica Myron, Mary Borgia Douglas and Mary Euphrasia McGlynn. Among New Haven's first parochial school teachers were Patrick Morrissey and Eliza Maher, who were succeeded May 13, 1853, by the Sisters of Mercy. Miss Maher became the wife of Mr. Morrissey, who was retained for many years as assistant to the Sisters in the boys' department.[17]

[16] Included in the teaching staff were Mother Teresa Austin Carroll, author of the *Life of Mother Catherine McAuley;* Mother Mary Pauline Maher, Mother Mary Rose Maher, Mother Mary Angela Fitzgerald, Mother Mary Alacoque Waldron and Mother Mary Antonia Daley.

[17] The first superior was Sister Mary Camillus Byrne, a God-child of Mother McAuley, her associates being Sisters Mary Patricia Whalen, Mary Stanislaus Spain, Mary Alphonsus Rudkin, Mary Bridget and Mary Nicholas Dasha. The first pupil enrolled was a little girl named Maher, daughter of a staunch Catholic family. In 1859 she entered the novitiate in Providence as Sister Mary Rose. Some years ago she celebrated her religious golden jubilee and is still a member of the community of St. Joseph's Mother-House in Hartford.

In the early fifties, when Rev. Matthew Hart was appointed pastor of St. Patrick's church, New Haven, he at once began to pay special attention to the spiritual welfare of the children. He organized a school and engaged a Miss Durigan, recently from Ireland, to teach as many children as one large room would accommodate. In 1853 he built a brick school house on Hamilton Street and installed two Sisters in charge of the girls, while a Mr. Fitzpatrick took care of the boys. In 1858 Father Hart built a larger school fronting on Wallace Street and when it was ready for occupancy he made formal applicaton to the school board to employ the Sisters as teachers and pay them the usual salaries, stipulating that they should pass the customary examinations. They passed all tests successfully and were accepted as teachers and since 1868 they have been teaching under the direction of the city school board. The Hamilton school now occupies four buildings and has an attendance of fifteen hundred children. Mother Mary Agnes Welch was the first principal and she held that position until 1882 when Mother Mary Celestine Wall, the present principal, succeeded her. It is the only school in the State which has had only two principals in forty-seven years.

After establishing these works directed by the Sisters of Mercy, Bishop O'Reilly paid his last and fatal visit to Europe to complete his facilities for educating the rising generation. Undaunted by the terrors of an ocean voyage in midwinter he sailed on December 5, 1855. His *Diary* for this date reads as follows: *Leave at four p. m. for Boston, en route for Europe under God's protecting Providence.* This is the last entry in his Journal. His object in going abroad was to secure the services of the Christian Brothers for work in his diocese. He had largely succeeded in his efforts, when he embarked for home, January 23, 1856, on the ill-fated *Pacific* which was never heard of again. As his name did not appear on the passenger-list it was hoped that the bishop had sailed on some other steamer; but in April, all hope was abandoned and in June, solemn requiem Masses were celebrated for the repose of his soul in Hartford and Providence, and in the Cathedral Archbishop John Hughes of New York pronounced an eloquent tribute to his virtues, labors and sacrifices.

From the sad death of Bishop O'Reilly until the consecration of the Rt. Rev. Francis Patrick McFarland, his successor, there

was an interregnum of over two years owing to the troublous times of the pontificate of Pius IX. During this time the Rev. William O'Reilly administered the affairs of the diocese *sede vacante,* and one of Bishop McFarland's first official acts was to confirm him in his office of Vicar General. Bishop McFarland's consecration took place in St. Patrick's church, Providence, March 14, 1858, Archbishop John Hughes of New York being the consecrator, assisted by the Rt. Rev. John Bernard Fitzpatrick, Bishop of Boston and the Rt. Rev. John Timon, Bishop of Buffalo. The sermon of the day was delivered by the Rt. Rev. John McCloskey, then Bishop of Albany and afterwards Archbishop of New York and the first American Cardinal, his diocese being the one from which the new bishop had been selected. Bishop McFarland, followed the precedent set by his predecessors and resided in Providence, where under his fostering care churches, convents and schools were soon multiplied. His diocesan visitations brought him into the most secluded sections of the diocese and he preached, lectured and confirmed wherever he went. A man of extraordinary piety and deep learning, he was simple, plain and approachable by the poorest of his people who were charmed by his urbanity and absence of ostentation. Less than a month after his consecration he was called to New Haven to lay the corner-stone of St. John's church, April 18, 1858, and during that year he dedicated four new churches, at Providence, Harrisonville, Manchester and Waterbury. In the succeeding three years he pontificated at similar ceremonies in twelve other churches. He introduced the Franciscan Fathers at Winsted, the Sisters at Charity, the Christian Brothers and the Sisters of Notre Dame at New Haven, and also extended the sphere and usefulness of the Sisters of Mercy. During the Civil War he issued a pastoral counselling fervent prayers for the preservation of the Union and blessed the colors of the Ninth Connecticut and the First Rhode Island Regiments, both made up largely of Catholics. Father Mullen was assigned as chaplain of the former regiment and Father Thomas Quinn as chaplain of the latter. In 1869 he attended the Vatican Council, and then begged the Holy Father to accept his resignation or grant him a co-adjutor on account of his failing health. Accordingly, his diocese was divided by the erection of the See of Providence, and on April 28, 1872, the Rt. Rev. Thomas F. Hendricken,

formerly pastor of Waterbury, was consecrated as the first bishop of the new diocese.

Bishop McFarland then went to reside in Hartford in a house at Woodland and Collins Streets, presented to him by the Catholics of that city. His first thoughts were the erection of a convent for the Sisters of Mercy and of a Cathedral which should be worthy of the diocese. With this in view he bought the old Morgan homestead on Farmington Avenue for seventy thousand dollars, and on May 11, 1873, he laid the corner-stone of St. Joseph's convent. On November 29th he invited the Rt. Rev. Louis De Goesbriand, Bishop of Burlington, to bless the convent and its chapel of St. Joseph which he used as his pro-cathedral until his death, October 12th of the following year. The Rt. Rev. John Loughlin, Bishop of Brooklyn, celebrated the requiem on October 15, in the presence of twelve bishops, one hundred and twenty-two priests and a large congregation of his sorrowing people.

Bishop McFarland was born in Franklin, Venango County, Pennsylvania, April 16, 1819. He was the son of John McFarland and Anne McKeever, his wife, who had emigrated from Armagh, Ireland, in 1806. He was brought up in a truly Catholic atmosphere and from his boyhood he showed evident signs of a vocation to the sanctuary. His first studies were made in a private academy at Franklin under the guidance of James Clark, a convert, afterwards professor of mathematics at West Point and later a Jesuit and professor at Georgetown. He then entered Mount St. Mary's College, Emmitsburg, whose golden jubilee (October 6, 1858), he attended as a bishop-alumnus. He was ordained in his twenty-sixth year, May 18, 1845, by Archbishop Hughes, in Old St. Patrick's, New York, and for a time served as professor in St. John's College, Fordham. After a short time as pastor of St. Patrick's church, Watertown, N. Y., he was assigned to St. John's, Utica, one of the oldest churches in the State, built by the illustrious Father Farnan and dedicated August 10, 1821. There he remained until his election as bishop. He attended the first synod of the diocese of Albany (October 7, 1855), acting as secretary of that body. He bade farewell to his parishioners in Utica on March 6, 1858, and came to Providence to prepare for his consecration. The record of his episcopate forms one of the brightest chapters in the history of Connecticut and its story is written large in the annals of Catholicity in New England. When

he took his departure from Providence he left to his successor a solid Catholic body of 125,000 souls in Rhode Island, who were ministered to by fifty-seven priests in fifty churches and chapels with five others in course of construction, and with forty ecclesiastical students preparing for the priesthood. Nine parochial schools with 4225 pupils, six select academies, four literary institutions and an orphan asylum caring for two hundred orphan children, are among the other works he accomplished in the diocese. When he was called to his reward, on October 12, 1874, after presiding over the Church in Connecticut for sixteen years and seven months, he left a Catholic population of 145,000 in that State. There were eighty churches with nine others in course of building, sixty chapels and stations, seventy-six priests and forty-nine ecclesiastical students, thirty-eight parochial schools attended by eight thousand nine hundred and fifty boys and girls, twelve select academies, ten religious and literary institutions, and three orphan asylums harboring one hundred and fifty children.[18]

Conspicuous among the hard-working and zealous priests who labored during the early days in Connecticut and under Bishops Fenwick, Tyler, O'Reilly and McFarland were the following: Fathers Bernard O'Cavanagh, James Fitton, Robert D. Woodley, John Brady, William Wiley, John Power, Peter W. Walsh, Peter

[18] The institutions of the Sisters of Mercy in the diocese at that time were the following: Mount St. Joseph's Convent and Academy, Hartford; Mother Pauline Maher, 21 Sisters and 115 pupils. St. Catherine's Convent and Academy, Hartford; Sister Rose Maher, 13 Sisters and 125 pupils. St. Peter's Convent and Academy, Hartford; Sister Mary Euphrasia McGlynn, 7 Sisters and 82 pupils. St. Mary's Convent and Academy, New Haven; Sister Mary Thynne, 10 Sisters and 100 pupils. St. Patrick's Convent of the Sacred Heart, New Haven; Sister Mary Agnes, and 15 Sisters. Our Lady of Perpetual Help, Thompsonville; Sister Mary Alacoque Waldron, and 6 Sisters. Immaculate Conception Convent of Mercy and Academy, Norwich; Sister Mary Paula, 5 Sisters and 112 pupils. Sacred Heart Convent of Mercy and Academy, Westerly; Sister Mary de Sales Fitzgerald, 4 Sisters and 115 pupils. Our Lady of Perpetual Succor Convent and Academy, Putnam; Sister Josephine, 7 Sisters and 300 pupils. St. Elizabeth's Convent and Academy, Middletown; Sister Mary Agnes Healy, 13 Sisters and 200 pupils. St. Bridget's Convent of Mercy, Meriden; Mother Mary Teresa, and 11 Sisters. The Orphan Asylums in charge of the Sisters of Mercy were: St. James' Asylum, boys, 58 orphans; St. Catherine's Asylum for girls, 35 orphans; St. Francis Asylum, New Haven, 55 orphans. Besides these there were St. Joseph's Franciscan Convent, Winsted, Rev. Leo De Saracena, O. S. F.; Convent of St. Margaret of Cortona, Winsted, Mother Jane and 6 Sisters; the Academy of the Immaculate Conception, Waterbury; Sisters of Notre Dame; Sister M. Cecilia, 9 Sisters and 150 pupils; and the St. Patrick's Academy of the Christian Brothers, Hartford, under Brother Quintinian.

Kelly, William Logan, S. J., Patrick Lawler, Matthew Hart, William O'Reilly, John Lynch, James Hughes, Lawrence Walsh, James Smith, Luke Daly, Patrick J. O'Dwyer, Bernard Tully, Edward J. O'Brien, Michael O'Reilly, William E. Duffy, John Synnott, Edward Murphy, Hugh O'Reilly, Henry Wendelschmidt, Michael B. Rodden, Hugh Carmody, Patrick J. Creighton, Thomas Drea, John Cooney, James Smyth, James McDermott, Michael Lynch, Thomas J. Synnott, Peter A. Smith, Michael O'Neil, John C. Brady, Thomas Ryan, Michael O'Farrell, Ambrose Manahan, Francis Kiernan, Constantine Lee, Patrick Gaynor, Michael McCabe, Peter Cody, Peter Henderkin, Richard O'Gorman and M. A. Wallace.

Starting from a single Catholic church in Connecticut in 1829, new churches were built in many parts of the State during the forty-five years (1829-1874) covered by this sketch. A chronological list of these churches erected during the episcopates of Bishops Fenwick, Tyler, O'Reilly and McFarland, is of historic interest and proves in a graphic manner the vitality of the Catholic Faith and devotion during this time:— [19]

JAMES A. ROONEY, LL. D.

[19] 1830—Holy Trinity, Hartford. 1833—Christ Church, New Haven. 1843—St. James', Bridgeport; St. Mary's, New London. 1845—St. Mary's, Norwich. 1847—Immaculate Conception, Waterbury. 1848—St. Mary's, New Haven; St. Joseph's, Willimantic. 1849—St. John's, Stanford. 1850—St. Mary's, New Britain; St. Bernard's, Tariffville. 1851—St. Mary's, Norwalk; St. Patrick's, Hartford; St Mary's, Stonington. 1852—St. Mary's, Windsor Locks; St. John's, Middletown; St. Joseph's, Chester; St. Patrick's, New Haven. 1853—St. Joseph's, Winsted; St. Mary's, Milford. 1854—St. Andrew's, Colchester; St. Bridget's, Cornwall; Immaculate Conception, Branford; St. Mary's, East Bridgeport; St. Thomas', Fairfield; St. Patrick's, Falls Village; St. Bernard's, Rockville. 1855—St. Joseph's, Bristol. 1856—St. Rose's, Meriden; St. Mary's, Hamden; St. Augustine's, Seymour; St. Patrick's, Collinsville. 1857—Holy Trinity, Wallingford; Immaculate Conception, Waterbury. 1858—St. John's, New Haven; St. Francis', Naugatuck; St. Rose's, Newton. 1859—Immaculate Conception, Norfolk; St. Peter's, Hartford; All Hallow's, Moosup; St. Mary's, Putnam. 1860—Immaculate Conception, Baltic; St. Patrick's, Thompsonville; St. Peter's, Danbury; St. Mary's, Greenwich; Assumption, Westport; St. Francis Xavier's, New Milford; St. Francis', Torrington. 1861—St. Michael's, Westerly. 1863—St. Aloysius', New Canaan. 1864—St. James', Danielson. 1867—St. Edward's, Stafford Springs; St. Mary's, Ridgefield; Assumption, Ansonia; St. Anthony's, Litchfield. 1868—St. Francis', New Haven. 1869—St. Augustine's, Bridgeport. 1870—St. Patrick's, Mystic; St. Mary's, Putnam; Sacred Heart, Wauregan; Immaculate Conception, New Hartford; St. Mary's, New Haven. 1871—St. Thomas', Thomaston; St. Joseph's, New Canaan. 1872—St. Joseph's, Grosvenordale. 1873—St. Thomas', Goshen; St. Boniface's, New Haven; St. Joseph's pro-cathedral, Hartford. 1874—St. James', S. Manchester; Sacred Heart, New Haven.

THE APOSTLE OF THE ABNAKIS: FATHER SEBASTIAN RALE, S. J. (1657-1724)

In the history of the missionary activity in what is now known as the State of Maine, one of the most prominent names is that of Sebastian Rale, the "Apostle of the Abnakis." [1] His was the longest

[1] Thanks to the careful and systematic efforts of historians—not the least noteworthy of whom are those who have edited and published the collections of the various New England Historical Societies, practically every obtainable item of information relating to Father Rale has been printed. The principal sources consulted in writing this short sketch are the following: I. SOURCES: A. MSS. *Letters of Father Rale.* There are seven of these extant. The original text and the English translation of the two longest are to be found in the *Jesuit Relations and Allied Documents, 1610-1791,* 73 vols., edited by REUBEN GOLD THWAITES, (Cleveland, 1896-1901). The earlier of these two letters was written to his nephew, from Norridgewock, October, 25, 1722; the second, from the same place, dated October 12, 1723, was addressed to his brother. Both of these are contained in Vol. LXVII of the *Relations.* Two other letters are addressed to Captain Moody. The first is written from Norridgewock, November 18, 1712, of which the English translation is printed in the *Collections of the Massachusetts Historical Society,* second series, Vol. VIII, p. 258; the second is dated February 7, 1720. The English translation is given in BAXTER, *Pioneers of New France in New England.* Baxter's work also contains the English translation of two other letters. One of these, addressed "Englishmen," and dated October, 1722, was found on the church door at Norridgewock by the English expedition under Colonel Westbrook. It was copied by Mr. Baxter from a translation preserved in the *Public Record Office,* London, and bears the following endorsement: "Translated from the French. The foregoing was found upon the Church Door at Norridgewock and in the handwriting of Father Rallè (*sic*), the Jesuit." The second, to Father de la Chasse, was written at Norridgewock, August 12, 1724 (O. S.) It was taken, together with other papers belonging to Father Rale, on the day he was killed. The seventh letter is one written from Norridgewock, September 9, 1713, to M. Vaudreuil, the Governor-General of Canada. The original text of this is published in the *Collection de Manuscripts relatifs à la Nouvelle France,* Vol. II, pp. 562-564. B. PRINTED: I. J. P. BAXTER, *Pioneers of New France in New England,* Albany, 1894. The narrative part of this book is so obviously biased that it is of little or no value from an historical standpoint. Its only merit lies in the collection of documents, most of which are printed in the Appendix. The more important of these documents are those which Mr. Baxter has copied from the originals preserved in the *Public Record Office,* London, under the title: *Thirty-one papers Produced by Mr. Dummer, in Proof of the Right of the Crown of Great Britain to the Lands between New England and Nova Scotia, and of Several Depredations Committed by the French and Indians between 1720 and June 1725.* II. *Historical Societies, Collections and Proceedings of:* (a) Maine Historical Society:—Three Series: *Collections and Proceedings,*

and most eventful period of continuous priestly labor in this section of the New World. Born at Pontarlier in the Diocese of Besançon, Department of Doubs, on January 4, 1657, he entered the Jesuit Novitiate at Dôle in the Province of Lyons on September 24, 1675. After passing successfully through the various periods of probation which are customary in the Society of Jesus, he had just finished his

10 vols. Portland, 1831-1891. *Collections and Proceedings*, 10 vols. Portland, 1890-1901. *Documentary Series*. 8 vols. Portland, 1869-1901. The first and second series contain numerous references to Father Rale. Consult Index, last vol. of each series. The *Documentary Series* contains no references. (b) Massachusetts Historical Society. 1) *Collections*, 63 vols. Boston, 1792-1904. These collections are divided into series of 10 vols. each, the tenth volume containing a complete index of the series. There are numerous references to Father Rale. The important sources are: (i) Second Series, Vol. VIII, pp. 245, 258, 266 (Trans. of three of the missionary's letters); (ii) Ibid., pp. 250-257. (*Biog. Memoir of Fr. Rale*, by REV. H. T. HARRIS); (iii) Third Series, Vol. VI, and Fourth Series, Vol. V, NILES, (*French and Indian Wars*); (IV) Fifth Series, Vols. V-VII (SEWALL, *Diary, 1674-1729*); (v) Sixth Series, Vols. I and II. (SEWALL, *Letter Book.*) 2) *Proceedings*. Boston, 1859-1903. (Divided into two series: The first series embraces twenty volumes with a complete index in a separate volume. Contains a few referencs to Rale. Second series contains no references). (c) New Hampshire Historical Society. 1) *Collections*, 10 vols. (Concord and Manchester), 1824-1893. Important references to Rale are found in: Vol. I, pp. 13-132, (PENHALLOW, *Indian Wars, etc.*); Vol. II, pp. 244-256, KIDDER'S version of the Georgetown Treaty, 1717.) 2) *Proceedings*, 2 vols., Concord, 1884-1897. 3) PLUMER, GOV. WM. MSS. *Biographies of Persons Connected with the History of New Hampshire*. 5 vols. (For the biography of Father Rale, see Vol. II, pp. 65 ss.) III. *Collection de Manuscripts relatifs à la Nouvelle France. Recueillis aux Archives de la Province de Québec, ou copiés à l'étranger*. 4 vols. Quebec, 1883-1885.

II. WORKS: A. *General*. CHARLEVOIX, REV. PIERRE F. X., *Histoire et description générale de la Nouvelle France*, 3 vols., Paris, 1744; PENHALLOW, SAMUEL, *The History of the Wars of New England with the Eastern Indians, 1703-1713 and 1722-1725*. Boston, 1726. Reprinted and edited by W. Dodge, Cincinnati, 1859; CHURCH, BENJ., *History of King Philip's War, and also the Indian Wars from 1659 to 1704*. Boston, 1716. Reprinted by S. G. Drake, Cooperstown, 1846; PARKMAN, F., *A Half-Century of Conflict*. 2 vols. Boston, 1902; CAMILLE DE ROCHEMONTEIX, S. J., *Les Jésuites de la Nouvelle France au XVII^e siècle d'après beaucoup de documents inédits*. Vol. III, pp. 364-478. Paris, 1896; J. G. SHEA, *History of the Catholic Church in the United States*, vol. I (Colonial Days), pp. 592-605. New York, 1892. B. *Biographical*. REV. H. C. SCHUYLER, *A Typical Missionary, Rev. Sebastian Rale, the Apostle of the Abnakis* (1694-1724), in the *Records of the American Catholic Historical Society*, Philadelphia, vol. 18, (1907) pp. 121-154; *Prayers and Prophecy for the Destruction of Father Rale*, in the *American Catholic Historical Researches*, Philadelphia, vol. XVIII, (1901) p. 144; DR. CONVERS FRANCIS, *Life of Sebastian Rale*, in the *Library of American Biography*, 2d Series, vol. VII, edited by JARED SPARKS, Boston, 1845.

theological studies in 1688, when a call for volunteers came from the Mission of St. Francis in Canada. He offered his services, and they were at once accepted, because he possessed all the requirements for the arduous life of a missionary in uncivilized lands: zeal, resourcefulness, capacity for painstaking and persevering labor, and an iron constitution. On July 23, 1689, he set sail for America from Rochelle, forming one of the party headed by Frontenac.

On reaching Quebec in October, Father Rale at once began to devote himself to the preparation for his future work. His first plan was to study the Abnaki dialect, since his first mission was an Abnaki village of about two or three hundred inhabitants which was situated a few miles from Quebec. It was his custom to spend a part of each day in the wigwams of the Indians, listening closely to their speech, endeavoring to understand the grammatical construction of their language, and at the same time striving to learn the meaning conveyed. The deep Abnaki gutturals proved the most troublesome. After five months of unceasing effort, he was finally able to utilize his knowledge and to give his untutored charges short, simple catechetical instruction in their own tongue. At the same time he began the composition of an Abnaki Catechism. Very probably a modified form of this completed catechism was the one in use among the Penobscot and Passamaquoddy Indians in Maine as late as 1887.[2]

In the beginning of the year 1691, his work among the Abnakis was interrupted for a time. He was recalled to Quebec and appointed to the Mission in Illinois. After spending three months studying the Algonquin dialect, which was the one spoken by his new charges, he set out by water for the country of the Illinois Indians. Here he labored for two years. Of his work in this western Mission we have a very detailed and picturesque account given in a letter written many years afterwards to his brother.[3] In 1694, he was again appointed misionary to the Abnakis. Now, however, the scene of his labors with these Indians was much further removed from Quebec than the little village where he had spent the first few months of his life in the New World. He was sent to take charge of the Mission on the Kennebec.

[2] *Maine Hist. Society, Collections*, Ser. 1, vol. IX, pp. 262 ss.
[3] *Jesuit Relations*, vol. LXVII, pp. 149-177.

The Kennebec Mission was the westernmost of three centres of missionary activity in old Acadia. Of the remaining two, one was located on the Penobscot, and the other on the St. John's river. The Mission on the Kennebec owed its establishment to the labors of an Algonquin catechist, Charles Meiachkawat. In 1642, an Abnaki warrior having been captured by the Algonquins and taken to Three Rivers, was ransomed and brought to Sillery. Returning to his home on the Kennebec, he took with him two Christian Indians, one of them Meiachkawat. The latter preached the faith to the Abnakis on the lower Kennebec. The Indians willingly listened to his instructions. One of their chiefs returned with Meiachkawat a few months later, and, after being instructed, was baptized at Sillery. In 1644, Meiachawat returned to the Kennebec. Several more conversions resulted, and finally the little flock of converts asked that a priest be sent to them, and Father Gabriel Druillettes went in answer to their request.[4] The faith was thus kept alive among the Indians by occasional visits of missionaries, but there was no permanent pastor on the lower Kennebec until the coming of Father Rale in 1694.

The principal village of the Abnakis in this section was called by the Indians themselves, Narantsouak, and by the English, Norridgewock. Its location is thus described by Parkman: "Near where the town of Norridgewock now stands, the Kennebec curved round a broad tongue of meadow land in the midst of a picturesque wilderness of hills and forests. On this tongue of land, on ground a few feet above the general level, stood the village of the Norridgewocks." [5]

We know very little about the earlier years of Father Rale's life at his new mission. When he arrived, King William's War (1689-1697) was at its height. The English colonists greatly outnumbered the French, but the Indians were mostly allied with the latter. At the very beginning of his career at Norridgewock, Father Rale must have realized how difficult and how dangerous his position was. His, as we have seen, was the most western of the Acadian Missions. The New England colonists were uncomfortably near him, and many were the anxieties and sorrows caused by this proximity. He became almost at once the object of English suspicion and accu-

[4] The beginning of priestly ministrations among the Abnakis is described in Father Lallemant's *Relation* of 1645-1646, cf. *Jesuit Relations*, vol. XXIX, 67-69.

[5] *A Half-Century of Conflict*, vol. I, p. 209.

sation, and later of armed attack. Every foray of the Indians on the New England colonists was attributed to him as the prime cause. Indeed, some of the Abnakis themselves, on being reproached by the English after the treaty of Ryswick (1697), for their want of faith in keeping promises, replied that the French had instigated them to do this against their own inclinations. They also said that there were two Jesuits, one at "Amnoscoggin," and the other at "Norridgwag," both of whom they wished to have removed, otherwise it could not be expected that any peace would continue long.[6] It must be admitted, however, that the veracity of the Indians was questionable; on many occasions their attempts to avoid embarrassing situations by putting the blame on others has been proved beyond the shadow of a doubt.

In 1702, the war, known in American History as Queen Anne's War, broke out in the colonies. A short time before the outbreak of hostilities, Governor Dudley of Massachusetts invited the Abnakis to a conference at Casco Bay. The invitation was accepted and the Indians came to the appointed place, accompanied by Father Rale. Dudley addressed the Indians and begged them not to ally themselves with the French, but to let the white men fight out their own battles. We have two contradictory reports of the result of this conference: Father Rale's and Penhallow's. The latter tells us that a treaty was concluded in which the Indians promised their continued friendship for England, saying: "We are as firm as the mountains and shall continue so as long as the sun and moon endure."[7] According to Father Rale, the Indians rejected Dudley's request to remain neutral, and declared their intention, as allies of France, to help the French if the latter were attacked by the English.[8] Whether the Indians signed the treaty or not, within six weeks after the Conference three of their bands were on the warpath laying waste to the eastern frontier of New England. In retaliation the English, led by Colonel Hilton, carried the war into the country of the Abnakis, and in 1705 set fire to the village of Norridgewock, burning down several deserted wigwams and the Chapel. The inhabitants had fled for safety, very probably to the Mission on the Chaudière.

Towards the close of 1712 Father Rale heard from Quebec that

[6] Francis, *Life of Rale*, p. 21.
[7] *History of the Wars of New England with the Eastern Indians*, pp. 16-17.
[8] *Jesuit Relations*, vol. LXVII, pp. 197-203.

negotiations for peace were under way in Europe. Knowing that news of the signing of the treaty would reach Boston some time before it could be known at Quebec, he wrote to Capt. Moody at the New England Capital, asking him to send word to Norridgewock as soon as news of the declaration of peace reached Boston.[9] The treaty of Utrecht was not signed, however, until April, 1713, six months after this letter was written. All the parties concerned, English, French and Indians, were heartily glad to stop fighting. Another conference with the Abnakis was held by the English a few weeks after the news of peace had arrived. It took place at Portsmouth and its principal purpose was to conform the treaty of Utrecht in so far as it concerned the Indians. Again we have contradictory reports by Penhallow and Rale. The former tells us that the Indians promised never again to enter into treasonable conspiracy with any other nation to the disturbance of the English, and never to seek vengeance for any wrongs the English might commit against them but to appeal to the English Governor for redress.[10] The astonishing part of the treaty was that in which the Indians acknowledged themselves subjects of Great Britain, at the same time assuring the English that they might "quietly and peaceably enter upon and improve and forever enjoy all and singular the rights of land and former settlements, properties and possessions within the eastern part of the said province of Massachusetts Bay and New Hampshire . . . saving unto the Indians their own ground and free liberty of hunting fishing, fowling and all other liberties and privileges." The treaty was read, each article separately and by sworn interpreters, in the presence of the Indians and their chiefs. It was signed by eight of the latter, and by prominent citizens of New England.[11]

[9] The following is an extract from the letter, the original of which is preserved in the *Public Record Office*, London: ". . . qui (M. Tallard) assuroit que la paix étoit faite, et qu'elle seroit publiée sur la fin d'Octobre. Or on ne le peut pas sçavoir en Canada, mais le peut sçavoir à Boston où les vaisseux peuvent arriver en toute saison; si vous en sçavez quelquechose, je vous prie de me faire sçavoir, afin que j'envoie, incessament à Québec sur les glaces, pour en informer le governeur-general pourqu'il empêche les sauvages de faire aucun acte d'hostilité."

[10] *Indian Wars*, pp. 78-81.

[11] The wording of the treaty seems so plain as to leave hardly any opportunity for misinterpretation. Yet an historian of no less authority than Parkman states, in regard to the allegiance promised by the Indians to the British crown: "Indians when in trouble can waive their pride and lavish professions and

Father Rale's testimony for his side of the controversy is weakened by the fact that he was not present at the Conference. His source of information was the oral account given by the Abnakis on their return from Portsmouth. His testimony is embodied in a letter to M. Vaudreuil, the Governor-General of Canada. In this report Father Rale clearly states that the Indians, on being informed that France had ceded their lands to the English, repudiated this act on the part of the French, saying that the land was theirs, and that, with certain concessions as to hunting and fishing, they wished to remain masters of it.[12] After the Portsmouth treaty, the Indians returned to their homes and remained there in quiet for some time. For the three years following this conference we have unfortunately no record of Father Rale's life. About 1716 we learn that he paid a visit to Arrowsic to receive treatment for rheumatism from a non-Catholic clergyman, the Rev. Hugh Adams. The latter gladly gave the treatment requested.[13] This incident shows us that Father Rale's relations with his English neighbors were at that time of a friendly nature. It was during this period of peace that the erection of a new church was begun at Norridgewock. This was finished sometime before 1720. Its position was outside the stockade which surrounded the principal dwelling places of the savages. Of the town of Norridgewock at this time we can form a fair picture from a MS. map now in the possession of the Maine Historical Society. It was laid out in the form of a square, surrounded by a fence of logs

promises: but when they called themselves subjects of Queen Anne, it is safe to say they did not know what the words meant." Cf. *A Half-Century of Conflict*, vol. I, pp. 212-213. This is also Hutchinson's view. Cf. *History of Massachusetts*, vol. II, p. 270 (Boston, 1767). Belknap, *History of New Hampshire*, vol. II, p. 43 (Boston, 1791), and FRANCIS, *Life of Rev. Sebastian Rale*, pp. 209-210, hold practically the same opinion.

[12] The following extract from this letter is copied from the *Collection de manuscrits relatifs à la Nouvelle France*, vol. II, p. 562.

Narantsoake, le 9 Sept., 1713.

". . . . Tu dis, mon Frère, que le François t'a donné Plaisance, Port-Royal et la terre des environs, ne se reservant que la rivière où est situé Quebec. Il te donnera ce qu'il voudra, pour moi j'ai ma terre que je n'ai donné à personne, et que je ne donnerai pas. J'en veux toujours être le maître. Que les Anglois prennent des bois, pêchent ou chassent au gibier, il y en a assez pour tous, je ne les empêcherai pas, et si quelque méchante affaire arrivait, on ne fera rien de part d'autre et on délibérera. . . ."

[13] *Proceedings*, Massachusetts Historical Society, First Series, vol. III, p. 324.

about nine feet high. Each side was 160 feet in length and contained a gate. Connecting these gates were two streets, crossing each other in the centre of the enclosure. Within the walls were 26 cabins built of logs.

Events now were rapidly shaping themselves towards the final and decisive conflict between the New England colonists and the Abnakis of Norridgewock and the vicinity. This is known in local history as "Dummer's War." The English had been gradually advancing their settlements into the territory occupied by the Indians on the Kennebec river. They felt they had a double claim to this land: it had been ceded to them, as they asserted, by the treaty of Utrecht which the Indians had accepted and confirmed; besides this, many portions of it had been acquired by purchase from Indian chiefs before the present trouble. The latter claim was even more questionable than the former. It happened more than once, as Father Rale tells us, that an Englishman would give an Indian a bottle of rum, or some article of trifling value, for many acres of land.[14] We must remember, in considering this question, that the Indians did not admit the right of an individual to cede land. All land was common property; and even when an estate was disposed of with the consent of the whole tribe, the title thus conveyed included nothing more than permission to hunt and fish on the land in question, with the right to pass through it without hindrance.[15]

The Indians naturally began to resent the advance of the English. They showed this resentment in every way short of personal violence and bloodshed. Father Rale was back of this systematic resistance and even threatened to use severer measures if it were not successful.[16] In spite of the efforts and influence of the missionary, who dreaded the advance of the English as a menace to his work among the Abnakis, two factions were forming among his charges. One of these was opposed to Father Rale, preaching peace at any price; the other favored continued resistance. Influenced by the former party, which gained a temporary ascendency, the Indians, in November, 1720, fearing that the English would use forcible means to obtain satisfaction for their recent forays, promised to pay two hundred

[14] Letter to Capt. Moody, February, 1720.

[15] PARKMAN, *A Half-Century of Conflict*, vol. I, p. 214.

[16] *Réponse faite par MM. Vaudreuil et Begon au Memoire du Roy de Juin, 1721. Collection de Manuscrits, etc.*, vol. III, pp. 57 ss.

skins as a recompense for the cattle they had killed. To secure the payment of this debt, four Indians were sent to Boston to be held as hostages.[17]

To settle the difficulty peaceably, the New England colonists invited the Indians to a conference at Georgetown. To this conference, in addition to the Abnakis, came a party of Canadian Indians, invited by Father Rale for the purpose of encouraging his converts at Norridgewock. At this meeting the Indians demanded the return of the hostages, as the payment of the debt had now been made, but the request was refused. Three weeks grace was given to the English, who, nevertheless, persisted in their refusal. Waiting a short time longer than the period of grace, the Abnakis at last took the law into their own hands, appeared in force before Georgetown and drove the English into the fort. War being thus begun, two expeditions were organized in New England against the Indians. The second of these had Norridgewock for its destination with the special purpose of capturing Father Rale, for whose apprehension a reward of one hundred pounds had been offered some time previously. The expedition reached its destination, but did not achieve its principal purpose. Father Rale, being warned in time, consumed the consecrated hosts and escaped into the woods carrying the sacred vessels with him. He narrowly escaped capture in so doing, as the tree behind which he was hiding was within a few feet of one of the searching parties.[18]

[17] According to Father Rale, (*Jesuit Relations*, vol. LXVII, pp. 103, 107), these hostages were obtained by fraud and held by force, liberty being refused them, even after the payment of the debt had been made. Although they had signed a document delivering the hostages to the English, the Indians themselves showed very plainly by their words and conduct that they expected the return of their four brethren after the skins had been delivered to the English.

[18] *Jesuit Relations*, vol. LXVII, pp. 113-115. As one of the trophies of this expedition the English took back with them the missionary's "Strong Box" containing various letters and the MS. of the famous *Abnaki Dictionary*. This MS. is now preserved in the Library of Harvard College. It forms a quarto volume of two hundred and twenty pages, although many of the left-hand pages are written on but slightly, and some are entirely blank. On the first leaf is written the following note: "1691. Il y a un que je suis parmi les sauvages, je commence à mettre en ordre en forme de dictionaire les mots que j'apprens." Below this we find the following: "Taken after the Fight at Norridgewalk among Father Ralle's Papers, and given by the late Col. Heath to Elisha Cook, Esq.—*Dictionary of the Norridgewalk Language.*" Almost our entire knowledge of the Abnaki tongue is derived from this dictionary. It has been edited by John Pickering in volume I, (new series) of the *Memoirs of the American Academy of Arts and Sciences*, pp. 370-574, Cambridge, 1833.

In the meantime, July 8, 1722, a formal declaration of war had been made by Governor Shute. The latter left the colony on January 1, 1723. The duties of his office were assumed by Lieutenant-Governor William Dummer, from whom the war received its name—"Dummer's War." Dummer organized another expedition against Norridgewock, but the soldiers were forced to turn back before they reached their destination. In spite of the danger, Father Rale returned to his post at Norridgewock. Here he remained, carrying on his priestly duties as far as the disturbed state of the times permitted him. His superior frequently urged him to give up his work and to seek safer quarters in Canada. He steadfastly refused, saying on one occasion: ". . . But as for me, I remain . . . the Indians having quitted, being persuaded that the English to revenge themselves for the damage we have done, will come and burn Norridgewock." [19]

The end came at last. In August, 1724, four companies of English led by Captains Harmon, Moulton, and Brown, and Lieutenant Bean, set out from Fort Richmond. On the 23d they drew near the village. Their arrival was unexpected. Little or no resistance was made by the savages, who fled precipitately, but Father Rale remained in his cabin defending himself. The door was broken open, and Lieut. Richard Jaques rushed in, shot and mortally wounded the aged priest. After the departure of the English, some of the Indians returned and buried the body of their beloved pastor near the ruins of his chapel. On the site of his grave, marked by the savages with a rude cross still standing in 1774, a monument to his memory was erected in 1838 by Bishop Fenwick.

Both the period and place of Father Rale's missionary activity are so closely associated with the bitter and almost incessant quarrels between the French and their Indian allies on the one hand and the New England colonists on the other, that we can hardly expect contemporary English accounts to give any credit to one whom they regarded as the main cause of these continued hostilities. Within the brief limits of this sketch we cannot enter into the vexed question of the ownership of that part of Acadia peopled by the Abnakis. The English fully believed they had a right to it. The French colonists

[19] *Collections, Massachusetts Historical Society*, Second Series, vol. VIII, pp. 266-267.

and the Abnakis were equally firm and sincere in their claims to ownership. There is no doubt that Father Rale believed himself justified in urging the Indians to protect their lands from English invasion. If we add to this belief his well-founded conviction that English occupancy would mean the entrance of unprincipled traders who had given many evidences of their demoralizing influence upon the Indians, and his own ejection with the inevitable defection of his charges from the Catholic faith, then we have an adequate explanation of his unwearying efforts to guard his sheep in the fold that had been entrusted to him. If we have a single eye to the missionary work of Father Rale, regarding him as a priest among his people, as a pastor feeding and shepherding his flock, we cannot help seeing the singularly noble and self-sacrificing character of the man. One thing he held dear above all else: his duty to his converts. All that he did had this as its object. Self was forgotten, for eternal salvation alone counted. To save the souls of the Abnakis he gave up his time, his energies, his health, and lastly life itself. He was a man, a patriot, a soldier at times, and a diplomat; but above all and through all he was a missionary. Thus he lived and thus he died, a fearless and resolute hero, whose name will live in the Catholic history of Maine as a source of inspiration for all generations to come.

H. C. Schuyler, S. T. L.

MISCELLANY

I.

ANNALS OF THE LEOPOLDINE ASSOCIATION

(Contributed by the Rev. Raymond Payne, S. T. B.)

The first fifteen numbers of the *Berichte*, covering the years 1829-1842, were catalogued in the April (1915) issue of the Catholic Historical Review, (pp. 51-63). The Collection at our disposal, the valued property of the Rev. A. J. Rezek, LL. D., of Houghton, Mich., ends with the year 1861. Two numbers are missing in this Collection, vols. xxvi (1854), and xxvii (1855). Since publishing the first part of this Summary, we have been informed by the Right Rev. Monsignor Rainer, D. D., V. G., of Milwaukee, Wis., that there is a complete set in the library of St. Francis' Seminary.

Report xvi (1843).

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[1] These communications of Frs. Helias and Cotting give a glimpse of the religious conditions among the German Catholics of the city and diocese of St. Louis.

[2] Ich habe bloss zwei Geistliche," says Bishop Chanche, "in dem ganzen weiten Umfange meiner Diöcese, und nur eine Kirche. . . . In der Stadt Natchez haben mehr als 100 Personen ihre österliche Communion verrichtet. Zu Pfingsten habe ich an mehr denn 30 Personen das heilige Sakrament der Firmung gespendet. Mehrere aus ihnen waren solchen, die erst jüngst convertirt hatten. Ich habe auch eine Mission unter den Negern begonnen. Bei meiner hiesigen Ankunft waren nur zwei, die sich Katholiken nannten. Jetzt empfangen schon mehrere unsere heiligen Sakramente, und ich habe dafür gesorgt, dass sie auch zweimal in der Woche geistlichen Unterricht erhalten. Es finden sich 150-200 dabei ein, die sich zur Taufe vorbereiten."

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17. Rev. F. Pierz to Leop. Assoc., Arbre Croche, Mich., Feb. 15, 1842. 50-53
18. Rev. F. Baraga, to Leop. Assoc.,[6] La Pointe, Wis., Oct. 12, 1842, 54-55

[3] In deploring the poverty of his people and the lack of priests, Bishop Lefevre says: "Man nimmt an, dass in Kurzen die Hälfte der Population der Diöcese von Detroit, welche dem ganzen Staat von Michigan und das weite Territorium von Wisconsin umfasst, katholische werden wird; und es sind nur 12 Priester da, welche das Brot unseres Wortes brechen. . . . Die Katholischen unserer Diocese sind gemeiniglich arm, und können weder zum Baue der Kirchen, noch zu dem Lebensunterhalte auf Kost, Kleidung eines Missionäre etwas beitragen. . . . Der Diöcese Detroit hat einen Flächenraum von 50,000 Lieues, 100,000 Einwohner, von denen 60,000 Katholiken sind. Ich rechne dazu nicht die Indier, die sich auf 3-4000 belaufen mögen, und die mit allem Rechte Söhne Jobs (Filii Jobi) aus der Ursache genannt werden können, weil sie eben so arm, als gerecht vor dem Herrn sind."

[4] "Ohne Zweifel," Bishop Whelan writes, "werden Eure fürstlichen Gnaden Nachricht über den Zustand der katholischen Religion in meiner Diöcese wünchen. . . . . Vor allem muss ich Eure fürstlichen Gnaden berichten, dass ich einem grossen Mangel an Priestern habe. Um demselben abzuhelfen habe ich in einem kleinen Landhause bei Richmond 12 jungen Leute um mich versammelt, die ich selbst unterrichte, und zum heiligen Dienste vorbereite. Es kostet mich viele Mühe, da ich Niemanden habe der mit mir diesen Unterricht theilte, und ich noch überdiess Pfarrer einer nächstgelegen Diöcese bin, wo ich den Gottesdienst zu halten, zu predigen und die Seelsorgen zu führen habe. Gegenwärtig bin ich beschäftigt, auch ein Haus zu bauen, und dasselbe zu einem Diöcesan-Seminarium einzurichten."

[5] The situation of his diocese is thus described by Bishop Miles: "Ich habe jetzt wohl nur fünf Priester; drei davon leiten mit mir das Seminarium, und sind mit der Seelsorge der Katholiken von Nashville und dessen Umgebung beauftragt; ein anderer wohnt zu Memphis, wo sich ein blühende Gemeinde befindet; der letzte ist ohne Unterlass in Bewegung, er geht von einem Ort zum andern, und sucht die zerstreuten Schafe auf. . . . Ich habe in diesem Jahre zwei Kirchen gebaut, zwei andere werden, wie ich hoffe, bald vollendet werden, aber ich muss leider hiezu noch so Vieles beisteuern."

[6] *Cf.* REZEK, *History of the Diocese of Sault Ste. Marie and Marquette*, vol. I, p. 76. Houghton, Mich., 1906.

19. Rev. J. Kundek to Leop. Assoc.,[7] Jasper, Ind., July 27, 1842.. 55-60
20. Religious Articles sent to American Missions..... 62

REPORT XVII (1844).

1. Rt. Rev. J. B. Purcell to Leop. Assoc., Cincinnati (no date).. 1-3
2. Rt. Rev. J. B. Purcell to Leop. Assoc.,[8] Cincinnati, Feb. 10, 1843. 3-10
3. Rt. Rev. M. O'Connor to Leop. Assoc.,[9] London, Sept. 26, 1843. 11-14
4. Rt. Rev. P. P. Lefevre to Leop. Assoc., Detroit, Aug. 4, 1843.. 14-15
5. Rt. Rev. R. V. Whelan to Leop. Assoc., Richmond, Oct. 31, 1843 16-18
6. Rt. Rev. P. R. Kenrick to Leop. Assoc., St. Louis, Nov. 9, 1843. 19-23
7. Rt. Rev. M. Loras to Leop. Assoc., Dubuque, Dec. 6, 1843..... 23-25
8. Rt. Rev. R. P. Miles to Leop. Assoc., Nashville, Feb. 24, 1844.. 26-28
9. Rt. Rev. W. Quarter to Leop. Assoc.,[10] New York, Mar. 15, 1844 29-30
10. Rev. J. Kundek to Leop. Assoc., Jasper, Ind., July 25, 1843... 30-35
11. Rev. J. Kundek to Leop. Assoc.,[11] New Orleans, Feb. 15, 1844. 35-37
12. Rev. J. Van de Velde, S. J., to Leop. Assoc.,[12] St. Louis, Mar. 20, 1844. 38-42
13. Rev. J. P. Neumann, C. SS. R., to Leop. Assoc., Baltimore, Dec. 6, 1843..... 43-52

[7] Rev. Jos. Kundek was the pioneer missionary of Dubois Co., Southern Indiana. His letter contains an account of the dedication of his new church at Jasper.

[8] "In der Stadt Cincinnati selbst," says Bishop Purcell on the progress of the Church in his diocese, "sind 12,000 Katholiken. . . . Der Convertiten aus den verschiedenen Sekten sind wahrlich schon so viele, dass sie allein eine ansehnliche Gemeinde darstellen würden. Ich baue mit nicht geringen Kosten eine neue Kathedralkirche, da die alte schon seit mehreren Jahren der wachsenden Anzahl der Gläubigen nicht mehr genügt. . . . Das Collegium des heiligen Franz Xav., gegleitet durch die ehrw. P. P. Jesuiten gedeiht und entspricht allen unsern Hoffnungen. Hier befleissigen sich ungefähr 150 junge Leute, woven mehr als die Hälfte Protestanten sind, in allen den Fächern, die eine sorgfältige Erziehung umfasst."

[9] Bishop O'Connor's first communication to the Leopoldine Association is dated from England. "In Rom habe ich den 15 August die bischöfliche Weihe erhalten, und nach einigen aufenthaltstagen daselbst, mich beeilt in meiner Diöcese zu kommen. . . . In West- und Nord Pennsylvanien, welche Districte meine Diöcese nun ausmachen, sind mehr als 800,000 Einwohner, und unter diesen 45,000 Katholiken. . . . Zur Seelsorge für alle diese besitze ich nicht mehr als 21 Priester."

[10] "Meine Gläubigen," says Bishop Quarter, "sind grossentheils und in der Mehrzahl Emigranten aus verschiedenen Ländern Europas, und insbesondere aus Deutschland. Sie alle besitzen nicht hinlängliche Mittel, sich selbst zu erhalten, desto weniger, um zum Unterhalte ihres Geistlichen einen Beitrag zu leisten."

[11] Fr. Kundek's letter will be found in SALZBACHER: *Meine Reise Nach Nord-America im Jahre 1842*, pp. 312-4. Vienna, 1845.

[12] Fr. Van de Velde relates briefly the labors of the Jesuits among the German Catholics of Missouri.

14. Rev. F. Pierz to Leop. Assoc., Arbre Croche, Mich., Oct. 1, 1843, 53-56
15. Rev. F. Pierz to Leop. Assoc., Arbre Croche, Mich., Oct. 2, 1843, 56-60
16. Rev. F. Baraga to Leop. Assoc., La Pointe, Wis., Sept. 12, 1843, 60-66
17. Rev. P. De Smet, S. J., to his Superior, Fort Hall, Aug. 16, 1841. . . . 66-72
18. Rev. P. De Smet, S. J., to his Superior, Oregon Mission, Sept. 1, 1841. . . . 72-74
19. Rev. P. De Smet, S. J., to his Superior, Oregon Mission, Oct. 18, 1841. . . . 75-81
20. Rev. P. De Smet, S. J., to his Superior,[13] St. Mary's Mission, Oct. 26, 1841. . . . 81-84

REPORT XVIII (1845).

1. Most Rev. S. Eccleston to Leop. Assoc., Baltimore, May 12, 1844. . . . 1-2
2. Rt. Rev. W. Tyler to Leop. Assoc., Providence, Aug. 26, 1844, 3-4
3. Rt. Rev. P. R. Kenrick to Leop. Assoc., St. Louis, Aug. 29, 1844 4-6
4. Rt. Rev. P. R. Kenrick to Leop. Assoc.,[14] St. Louis, Dec. 10, 1844. . . . 6-14
5. Rt. Rev. B. Fenwick to Leop. Assoc., Boston, June 11, 1844.. 14-16
6. German Catholics of Boston to Leop. Assoc., Boston, July 26, 1844. . . . 17-18
7. Rt. Rev. W. Quarter to Leop. Assoc.,[15] Chicago, Oct. 7, 1844... 19-20
8. Rt. Rev. M. Loras to Leop. Assoc. [? Iowa City], Nov. 7, 1844, 21-25

[13] On his second visit to the Rocky Mountain Missions, De Smet was accompanied by two other Jesuits. The party, including also three lay-brothers, arrived among the tribes Aug. 15, 1841. His letters present an account of their work up to Oct. 26 of the same year.

[14] "Der Zahl der Einwohner [of St. Louis city]," says Bishop Kenrick in outlining the progress made by religion in his diocese, "steht gegenwärtig zwischen 35-40,000, von denen wahrscheinlich die Hälfte oder wenigstens 2 Fünftel sich zur katholischen Religion bekennen. Die ganz deutsche katholische Einwohnerschaft kann auf 7000 Seelen angeschlagen werden; die übrige besteht aus Franzosen und Engländern, die grösstentheils Eingenwanderte aus Irland sind. . . . Die Zahl sämtlicher Kirchen in der Diöcese steigt nicht über 50, und was ihre Struktur anbelangt, so sind sie mit Ausnahme jener von St. Louis, dann der Kirche an dem kleinen Seminar zu Perryville und einiger wenigen anderen, unansehnlich und meistens von Holz."

[15] "Diese Diöcese [Chicago] erst neu errichtet," says Bishop Quarter, "begreift den ganzen Staat Illinois in sich. Ungefähr 50,000 Katholiken bewohnen das Terrain. Die grössere Zahl derselben besteht aus Deutschen und Irländern. Bis jetzt bekennen sich wenige von den Amerikanern zum Katholischen Glaubern; wir hoffen jedoch, dass das Licht desselben durch die Bemühung der Missionäre bald viele erleuchten. . . . Mehrere sind auch bereits, besonders in der letztern Zeit zu unserer seligmachenden Kirche zurückgekert. In Chicago, sogenannt meiner bischöflichen Sitze, gibt es nur eine katholische Kirche und selbst diese noch nicht ganz vollendet."

9. Rev. A. Czvitkovicy, C. SS. R., to Leop. Assoc., Baltimore, May 13, 1844 25-27
10. Rev. F. Kuhr to Leop. Assoc., Covington, Ky., Nov. 19, 1844.. 28-31
11. Rev. J. G. Busschats, S. J., to Leop. Assoc., Washington, Mo., April 30, 1844 31-33
12. Rev. A. Viszoczky to Leop. Assoc., Grand River, Mich., June 29, 1844 34-36
13. Rev. J. Kundek to Leop. Assoc., Jasper, Ind., Sept. 3, 1844.. 36-38
14. Rev. J. Kundek to Leop. Assoc., Jasper, Ind., Dec. 23, 1844... 39-40
15. Rev. J. Delaune to Leop. Assoc., Madison, Ind., Sept. 10, 1844, 41-44
16. Rev. A. Inama to Leop. Assoc., Salina, N. Y., Nov. 20, 1844.. 44-46
17. Rev. F. Baraga to Leop. Assoc., L'Anse, Mich., Feb. 12, 1844.. 46-49
18. Rev. F. Baraga to Leop. Assoc., La Pointe, Wis., Aug. 27, 1844, 49-51
19. Rev. F. Baraga to Leop. Assoc.,[16] L'Anse, Mich., Oct. 4, 1844.. 51-53
20. Rev. P. De Smet, S. J., to his Superior, St. Mary's Mission, Dec. 18, 1841 53-73
21. Rev. P. De Smet, S. J., to his Superior,[17] St. Louis, Nov. 1, 1842, 73-78
22. Sketch of the Life of Rt. Rev. Simon Bruté[18] 79-107
23. Church Goods Sent to America.

REPORT XIX (1846).

1. Introductory: What the Leopoldine Association Has Accomplished,[19] ..... ii-vi
2. Rt. Rev. J. M. Odin to Leop. Assoc.,[20] San Antonio, Sept. 19, 1844 1-6

[16] Cf. REZEK (*o. c.* p. 80); VERWYST: *Life and Labors of Rt. Rev. Frederic Baraga*, Milwaukee, 1900, pp. 211-5.

[17] Fr. De Smet's letters describe his missionary activity from October 28 to December 18, 1841, and during his journey to St. Louis in 1842.

[18] From the *Metropolitan Catholic Almanac and Laity Directory for 1843* (Balto.), pp. 36-53.

[19] In 1846 the contributions of the Association to the cause of religion in the United States had reached the total of 687,213 florins, 49 kr. C. M. (approximately $335,000). Cf. Verwyst (*o. c.*, pp. 464-5) for a list of the yearly contributions from 1830 to 1867, and the amount given to each diocese up to 1846.

[20] In explaining the condition and needs of religion in the new republic of Texas, Bishop Odin says: "Die Bevölkerung des Landes, welche noch nicht ganz genau bekannt ist, wird sich auf 120,000 Seelen belaufen, unter denen wenigstens 20,000 sich zur katholischen Religion bekennen . . . Ich war im Juli 1840 mit 2 andern jungen Geistlichen aus der Congregation der Missionen (Lazaristen) nach Texas geschickt. Es gab dazumal in dem ganzen Lande nur eine einzige organisirte Pfarrei, San Antonio von Texas, welche eine Population von mehr als 3000 Seelen, meistens spanischen und mexikanischen Ursprunges, enthielt. Zwei einzige Priester, welche sich im Lande aufhielten, wohnten daselbst. Der Zustand der Pfarre und der Gläubigen war jedoch nicht der beste . . . Meine Erstes war nun, meinen beiden Mitarbeitern die Sorge über die Pfarrei anzuvertrauen, und Gott sei Dank, es trat bald eine merkliche Veränderung ein. . . .

3. Bishop Odin's Report on Religious Conditions in Texas..... 6-12
4. Rt. Rev. M. O'Connor to Leop. Assoc.,[21] Pittsburg (no date).. 12-16
5. Bishop O'Connor's Report on the Diocese of Pittsburg..... 17-26
6. Rt. Rev. W. Tyler to Leop. Assoc.,[22] Providence, Feb. 24, 1845. 27-30
7. Rt. Rev. W. Tyler to Leop. Assoc., Providence, Jan. 24, 1846. 30-33
8. Rt. Rev. J. Chanche to Leop. Assoc., Natchez, Oct. 21, 1845.. 33-35
9. Rt. Rev. A. Byrne to Leop. Assoc.,[23] Little Rock, Oct. 1, 1845. 36-37
10. Rev. M. Loras to Leop. Assoc., Dubuque, Oct. 28, 1845..... 37-38
11. Rt. Rev. J. M. Henni to Leop. Assoc., Milwaukee, Dec. 18, 1845, 39-44
12. Rt. Rev. W. Quarter to Leop. Assoc.,[24] Chicago, Dec. 13, 1845. 44-46
13. Rt. Rev. W. Quarter to Leop. Assoc., Chicago, Dec. 20, 1845.. 47-51

Nachdem nun die Dinge hier eine günstigere Wendung genommen hatten, verliess ich San Antonio, um den übrigen Theil des Landes kennen zu lernen. Ich durchlief eine Strecke von mehr als 7000 Lieues, und fand beinahe überall Katholiken. Seit ihrer Abreise von Europa oder den Vereinigten Staaten hatten sie keinen Priester gesehen." Bishop Odin visited Vienna in October, 1845, and gave to the Leopoldine Association a similar Report.

[21] The contents indicate that this letter was probably written in May, 1845. Bishop O'Connor had visited Vienna in October, 1844, and given to the Association a Report on his diocese.

[22] Bishop Tyler then resided at Providence, and intended suggesting to the prelates of the next Provincial Council of Baltimore that this city be made his permanent episcopal see. "Hier in Providence mag es an 2000 katholische Einwohner geben, welche 2 Kirchen aus Stein besitzen . . . Übrigens gibt es noch 10 Kirche in der Diöcese, freilich grossentheils hölzerne Bauwerke . . . so wie 10 oder 12 andere Plätze, wo sich kleine katholische Gemeinden befinden, die gelegenheitlich von Missionären besucht werden. . . . Ich habe in der ganzen Diöcese nur 6 Priester." Cf. SALZBACHER (*o. c.*, pp. 288-90).

[23] In acknowledging the receipt of a donation Bishop Byrne says: "Indem ich meinen wärmsten Dank für diese grossmüthige Wohlthat wiederhole, gestehe ich nur offenherzig, dass ich beim Antritte der Diöcese weder einen Priester angetroffen habe, noch eine Kirche, inder ich das heilige Messopfer hätte verrichten können, so wie ich auch für das ganze verflossene Jahr keinen weiteren Heller Geldes ausser 20 amerikanischen Dollars zu meinen Unterhalte eingenommen habe. Ich habe auch bis jetzt nur wenige Gläubige, welche sich in der Diöcese zur katholischen Religion bekennen, und selbst diese, in verschiedenen Gegenden und Ortschaffen zerstreut; bisher hatten sie nur selten Gelegenheit, einen Geistlichen zu sehen."

[24] "Die Hälfte, ja ich darf sagen, 2 Drittel von Katholiken [of the diocese of Chicago] sind ohne geistliche Hilfe," says Bishop Quarter, "und wenn ich nicht mehr Priester bekomme, so werden viele Seelen für die Kirche verloren gehen und um ihr ewiges Heil kommen. Ich habe ein geistliches Seminarium angefangen, in der Hoffnung, dadurch in den Stand gesetzt zu werden, mir selbst in der Folge einen Diöcesan-Klerus heranzuziehen, aber leider bin ich nur zu arm, und die Diöcese kann mir keine Beihilfe schaffen, um die nöthigen Fonds hiezu aufzubringen. . . . In verlaufe der letzten 2 Jahre habe ich zur Zahl meiner bisherigen Missionäre noch 16 andere bekommen . . . Die neue Cathedrale ist gleichfalls vollendet, und wurde am 1 Sonntage des Oktobers 1845 eingeweiht."

14. Rev. B. Raho, C. M., to Leop. Assoc., St. Louis, Sept. 17, 1845, 51-54
15. Rev. J. Fey, C. SS. R. to Leop. Assoc., Philadelphia, Nov. 5, 1845. 54-55
16. Rev. L. Coudenhoven, C. SS. R. to Leop. Assoc., Philadelphia (no date)..... 56-57
17. Rev. A. Inama to Leop. Assoc., Salina, N. Y., Aug. 29, 1845. 57-60
18. Rt. Rev. M. Henni to Rev. A. Inama, Milwaukee, July 21, 1845, 60-61
19. Rev. J. Raffeiner to Leop. Assoc., New York, June 11, 1845.. 62-65
20. Rev. F. Helias, S. J. to Leop. Assoc.,[25] Jefferson City, Mo., Jan. 6, 1845..... 66-76
21. Rev. J. Kundek to Leop. Assoc., Jasper, Ind., July 23, 1845.. 76-80
22. Rev. J. Kundek to Leop. Assoc., Jasper, Ind., Nov. 18, 1845.. 81-83
23. Rev. W. Unterthiner to Leop. Assoc., Cincinnati, Sept. 12, 1845. 83-97
24. Rev. F. Baraga to Leop. Assoc.,[26] L'Anse, Mich., Oct. 24, 1845. 97-100
25. Rev. G. Mengarini, S. J. to [? his Superior], Vancouver, Sept. 26, 1844.....100-118
26. Church Goods to be sent to American Missions.

REPORT XX (1847).

1. Sixth Provincial Council of Baltimore to Leop. Assoc., May, 1846. 1-4
2. Prelates at the Sixth Provincial Council..... 4-6
3. Rt. Rev. J. Hughes to Leop. Assoc., New York, Sept. 5, 1846.. 7-9
4. Rt. Rev. W. Quarter to Leop. Assoc., Chicago, Jan. 26, 1846.. 10-14
5. Rt. Rev. W. Tyler to Leop. Assoc., Providence, Jan. 20, 1847.. 14-17
6. Rev. J. E. Mosetizh to Leop. Assoc.,[27] Birmingham, Pa., Jan. 1, 1847. 17-28
7. Parish Council of St. Peter's Church, Reading Pa., to Leop. Assoc., Dec. 18, 1845..... 28-31
8. Rev. A. Inama to Leop. Assoc.,[28] Sac Prairie, Wis., Feb. 6, 1846, 31-36
9. Rev. J. Patschowsky, S. J. to his Superior, Florissant, Mo., Mar. 17, 1846..... 37-43

[25] Fr. Helias, S. J., gives some interesting facts about the progress of religion in central Missouri.

[26] Cf. Verwyst (*o. c.*, pp. 215-6).

[27] "P. H. Lemke, Missionspfarrer von Loretto aus der Diöcese Pittsburg besuchte im Monate März 1845 Wien und nahm als Bevollmächtiger seines Bischofes den Herrn Joh. Evang. Mosettizh, Professor der biblischen Lehrfächer des alten Bundes im erzbischöflichen Seminarium zu Görz, als Missionär für dieselbe Diöcese auf." (Cf. REPORT, XIX, p. 13, note).

[28] Rev. Adalbert Inama, a Premonstratensian from Witten in Tyrol, came to the United States in 1843. After laboring for three years on the Missions of New York state (cf. REPORTS, XVIII, p. 44, and XIX, p. 57) he went to Sac Prairie, Wis., to establish a house of his order. (Cf. REPORT, XIX, p. 60).

10. The Redemptorists in America,[20] Report to Leop. Assoc. by Rev. F. v. Held, Liége, Belgium, July 9, 1846..... 44-48
11. Rev. J. Kundek to Leop. Assoc., Jasper, Ind., Oct. 12, 1846... 49-51
12. Rev. F. Baraga to Leop. Assoc., L'Anse, Mich., Jan. 24, 1846.. 52-54
13. Rev. F. Baraga to Leop. Assoc.,[20] Detroit, Sept. 18, 1846..... 55-58
14. Rev. F. Pierz to Leop. Assoc., Arbre Croche, Mich., Nov. 5, 1845..... 58-61
15. Rev. F. Pierz to Leop. Assoc., Arbre Croche, Mich., Nov. 6, 1845, 62-64
16. Rev. O. Skolla, O. S. F., to [? Leop. Assoc.],[21] La Pointe, Wis., July 4, 1846..... 64-71
17. Rev. O. Skolla, O. S. F. to Leop. Assoc., La Pointe, Wis., Sept. 1, 1846..... 71-77
18. Rev. G. Godez to Leop. Assoc., Westphalia, Mich., Jan. 8, 1846. 78-80
19. Rt. Rev. J. M. Odin to Leop. Assoc.,[22] New Orleans, Dec. 28, 1846..... 81-86
20. Rt. Rev. F. N. Blanchet to Leop. Assoc.,[23] (place and date not given)..... 86-89
21. Rt. Rev. F. N. Blanchet's Consecration and Visit to Europe.. 89-91
22. An Account of the Oregon Missions..... 91-98
23. Church Goods for American Missions.

REPORT XXI (1848 and 1849).

1. Preliminary Remarks..... i-iv
2. Donations to Leop. Assoc. for American Missions.
3. Rt. Rev. J. B. Purcell to Leop. Assoc.,[24] Cincinnati, Dec. 8, 1847, 1-11

[20] "P. Friedrich Held hat im Auftrage seines Generalen im Jahre 1845 diese [Redemptorist] Missionen [of the United States] besucht, ihre Lage und Beschaffenheit kennen gelernt."

[20] Cf. REZEK (*o. c.*, pp. 82-3); VERWYST (*o. c.*, pp. 217-8).

[21] Rev. Otto Skola, O. S. F., came to the United States in 1841. In 1845 he was sent to assist Fr. Baraga in the Indian missions of Upper Michigan. Cf. VERWYST (*o. c.*, pp. 393-409); REZEK (*o. c.*, pp. 81-2; 359-74).

[22] Bishop Odin writes: "Ich habe jetzt 17 Priester, welche zerstreut in verschiedenen Orten des Territorium von Texas arbeiten, und mit der edelsten Aufopferung und der wunderbarsten Ergebung sich alle Entbehrungen gefallen lassen, die ich aber dennoch mit grossen Kosten erhalten und für ihren Lebensunterhalt sorgen muss. . . Seit meiner Rückkehr von Europa bin ich beinahe ohne Unterlass auf dem Wege, um die zerstreuten Katholiken, welche bisher ihren religiösen Pflichten nicht nachkommen konnten, zu besuchen. Ich danke Gott für die Gnade, dass diese Excurse nicht ohne Früchte waren."

[23] Bishop F. N. Blanchet, Vicar-Apostolic of Oregon (shortly afterwards Archbishop of Oregon City), visited Vienna in July, 1846. His communication on the state of the missions under his jurisdiction is evidently addressed from some place in Europe, perhaps Vienna.

[24] "Im Verlaufe des letzten Jahres," says Bishop Purcell, "sind in meiner Diöcese 3798 Kinder beiderlei Geschlechtes getauft und beinahe eben so viel gefirmt worden. Von den Taufen kamen auf die Stadt Cincinnati allein

4. Short Sketch of Rt. Rev. Edw. Fenwick (note) 2-5
5. Rt. Rev. W. Quarter to Leop. Assoc.,[36] Chicago, Nov. 27, 1846. 11-18
6. Rt. Rev. W. Quarter to Leop. Assoc., Chicago, Nov. 10, 1847.. 18-19
7. Rt. Rev. I. A. Reynolds to Leop. Assoc., Charleston, Sept. 8, 1846. 20-25
8. Rev. W. Schonat to Leop. Assoc., Columbus, Ohio, Mar. 5, 1846, 25-28
9. [? Rev. W. Schonat] to Leop. Assoc., Columbus, O., Feb., 10, 1846. 20-25
10. Rev. A. Martin to Leop. Assoc., Boston, July, 1846..... 30-34
11. Rev. J. Van de Velde, S. J., to Leop. Assoc.,[36] St. Louis, Nov. 29, 1846..... 35-43
12. Rev. J. N. Hofbauer, S. J. to his Superior, St. Louis, Apr. 8, 1846. 43-51
13. Rev. A. Inama to Leop. Assoc.,[37] Sac Prairie, Wis., Mar. 16, 1847. 52-59
14. Rev. F. Baraga to Leop. Assoc., L'Anse, Mich., June 19, 1847.. 59-62
15. Rev. F. Baraga to Leop. Assoc.,[38] Copper Harbor, Mich., Oct. 18, 1847..... 63-65
16. Rev. F. Pierz to Leop. Assoc., Arbre Croche, Mich., Dec. 27, 1846. 65-70
17. Rev. F. Pierz to Leop. Assoc., Arbre Croche, Mich., Dec. 28, 1846. 70-74
18. Rev. F. Pierz to Leop. Assoc.,[39] Arbre Croche, Mich., July 15, 1847. 67-68
19. Rev. B. Hengehold to Leop. Assoc., Cincinnati, Sept. 24, 1847. 74-78

1702; unter denen 50 Erwachsene waren, die entweder von dem Protestantismus oder von dem Unglauben sich zu uns bekehrten. Ich zähle in der Diöcese schon 80-100,000 Seelen, für welche 80 Kirchen und Kapellen erbaut sind, und 77 Priester die seelsorgerlichen Dienste leisten."

[36] In describing the progress of Catholicity in Illinois Bishop Quarter says: "Der Bischof und sein Generalvikar sind eifrigst bemüht jährlich das weitschichtige Land, welches schon jetzt 55,000 Katholiken zählt, worunter sich circa 26,000 Deutsche befinden, zu bereisen, um zu ermessen wo und auf welche Art die durch ununterbrochene Einwanderung, namentlich aus Westphalen und aus dem Königreiche Bayern sich mehrende Bevölkerung die Errichtung von Gemeinden nöthig und thunlich macht. Ist eine solche Nothwendigkeit oder Gelegenheit vorhanden, so sende ich einen Geistlichen, deren die Diocese jetzt schon 48 zählt, dahin ab; 21 derselben haben von mir selbst schon die heiligen Weihen erhalten. Um zu zeigen, wie schnell derlei Gemeinden wachsen und zunehmen, führe ich als Beispiel die katholische Gemeinde zu Quincy an, etc."

[36] Fr. Van de Velde relates the events connected with the dedication of St. Joseph's German Church, St. Louis, in 1846, and with a confirmation-tour of Bishop Barron into central Missouri in October of the same year.

[37] The origin of the Premonstratensian community in Wisconsin and the condition of the missions confided to its care are contained in this letter.

[38] Cf. REZEK (*o. c.*, pp. 84-5); VERWYST (*o. c.*, pp. 231-3).

[39] Cf. REZEK (*o. c.*, pp. 352-3).

20. Report on Diocese of Boston, by Rev. C. C. Brasseur de Bourbourg, V. G., Boston, Dec. 7, 1847 79-84
21. An Account of the Oregon Missions (continued from REPORT XX) 84-97
22. Statistics of the Oregon Missions 98-100

REPORT XXII (1850).

1. Religious Articles, etc., Destined for America.
2. VII Provincial Council of Baltimore to Leop. Assoc. (May, 1849) 1-3
(According to SHEA: *History of the Catholic Church in the United States*, 1844-66, p. 256. New York, 1890, this letter was drawn up by Bishop Henni.).
3. Prelates at the VII Provincial Council of Baltimore 4-5
4. Rt. Rev. J. M. Odin to Leop. Assoc., Galveston, Dec. 5, 1847 ... 5-10
5. Conditions of Soil, Climate, etc. in Texas 10-12
6. Rt. Rev. M. O'Connor to Leop. Assoc., Pittsburg, Jan. 10, 1848, 12-21
7. Rt. Rev. J. Timon to Leop. Assoc.,[46] Buffalo, (no date) 21-24
8. Rt. Rev. J. Timon to Leop. Assoc., Buffalo, Sept., 1849 24-30
9. Hospital of the Sisters of Charity in Buffalo[47] 27-29
10. The Status of Religion in the Diocese of Natchez[48] 31-34
11. Catholicity in Kentucky, Report by Rev. C. J. Boeswald[49] ... 35-58
Its Past History (1787-1846) 35-49
Its Present Condition (1847) 49-58
12. Rev. C. J. Boeswald to Leop. Assoc., Louisville, Aug. 28, 1849. 58-62
13. German Catholic Missions of the Diocese of Boston, Report by Rev. A. Martin, 1848 62-69
14. Rev. F. X. Weninger to Rev. J. Pierling, S. J. (of Innsbruck), New York, July 31, 1848 69-73

[46] "Es befinden sich in meiner Diöcese," says Bishop Timon, "beiläufig 20,000 Deutsche, und für eine so grosse Anzahl habe ich nur 5 deutsche Weltpriester und 5 andere, der Versammlung der allerheiligsten Erlösers angehörig . . . Die 40,000 Katholiken meines Kirchenspringels sind nach allen Richtungen des Landes zerstreut unter einer Total Bevölkerung von beiläufig einer Million Menchen . . . Leider hat der grösste Theil meiner Gläubigen keine Kirchen. Ich habe mich, während meiner Pastoralbereisung genöthiget geschen, oft in Privathäusern, in öffentlichen Gerechtsfällen, in Hütten, zuweilen sogar in protestantischen Tempeln unsere geistlichen Dienste zu verrichten und das Wort Gottes zu predigen. Die heilige Firmung ward meistentheils im Freien und zwar an mehr als 1800 Personen ertheilt; die Hälfte davon war bereits über 40 Jahre alt."

[47] From the *Buffalo Medical Journal and Monthly Review of Medical and Surgical Science* (Apr., 1849).

[48] This is a summary of a report prepared by Bishop Chanche in Paris, Mar. 8, 1849.

[49] This report was written in Vienna, Dec. 13, 1847.

15. Rev. F. X. Weninger, S. J. to Rev. J. Pierling, S. J.,[44] Cincinnati, Aug. 21, 1848..... 74-79
16. Rev. F. Baraga to Leop. Assoc., L'Anse, Mich., Jan. 12, 1848.. 79-84
17. Rev. F. Baraga to Leop. Assoc., L'Anse, Mich., Mar. 16, 1848. 84-88
18. Rev. F. Baraga to Leop. Assoc., Detroit, Sept. 30, Oct. 11, 1849..... 88-95
19. Rev. F. Baraga to Leop. Assoc.,[45] Detroit, Sept. 30, Oct. 11, 1849..... 95-96
20. Rev. F. Pierz to Leop. Assoc., Arbre Croche, Mich., Nov. 24, 1847..... 96-101
21. Rev. F. Pierz to Leop. Assoc., Arbre Croche, Mich., Nov. 22, 1849.....101-105
22. Rt. Rev. A. M. A. Blanchet to Most Rev. F. N. Blanchet, St. Anne on the Umatilla, Dec. 12, 1847.....105-112
23. Rt. Rev. A. M. A. Blanchet to Most Rev. F. N. Blanchet, St. Anne on the Umatilla, Dec. 24, 1847.....112-118
24. Rev. J. B. Brouillet[46] to Fr. Gillam, Walla Walla, Mar. 12, 1848.....118-128

REPORT XXIII (1851).

1. General Statistics of Catholic Church in United States..... ii
2. Introductory:—Growth of Catholicism in America..... iii-viii
3. Special Statistics of Catholic Church in United States..... 9-38
   Diocesan Statistics..... 9-25
   Religious Orders of Men and Women in United States.. 26-36
   Catholic Newspapers and Periodicals of United States... 37-38
4. The German Colony of St. Mary, Elk County, Pa..... 39-48
5. Rt. Rev. I. A. Reynolds to Leop. Assoc., Charleston, July 25, 1850..... 49-50
6. Rt. Rev. J. McCloskey to Leop. Assoc.,[47] Albany, Jan. 21, 1850 51-54

[44] These letters of Fr. Weninger (the future eminent Jesuit missionary) describe his voyage across the Atlantic and his journey to St. Louis and Cincinnati.

[45] Cf. REZEK (*o. c.*, pp. 85-90); VERWYST (*o. c.*, pp. 240-4).

[46] Bishop Blanchet and Fr. Bruillet relate in these letters the beginning of their labors in the new diocese of Walla Walla and the details of the Indian uprising and murder of Dr. Whitman in 1847.

[47] Bishop McCloskey says of the diocese of Albany: "Wir besitzen 62 Kirchen, von denen jedoch die Meisten bloss Capellen sind—und 50 Priester, welche in den Missionen angestellt sind. Unter meinen Gläubigen mag es beinahe 10,000 Deutsche geben, welche 11 Kirchlein oder Capellen haben, und von 6 Geistlichen ihren Zunge pastorirt werden. Von den vorerwähnten Kirchen der Diöcese sind mehr als 20 erst in den 2 letztverflossenen Jahren gebaut werden, und in derselben Zeit sind 15 Priester den Missionen zugewachsen. . . . Ich habe in Albany leider noch keine Kirche, welche hinlänglich gross oder geeignet wäre, dass sie schicklicher Weise auch nur für einige Zeit zu einer Cathedrale dienen könnte, und sah mich desshalb auch gezwungen, den Bau einer ganz neuen, unter

7. Rt. Rev. J. M. Henni to Leop. Assoc., Milwaukee, Mar. 7, 1850, 54-57
8. Rt. Rev. J. Van de Velde to Leop. Assoc., Chicago, June 11, 1850. 57-62
9. Rev. W. Unterthiner, O. S. F., to Leop. Assoc.,[48] Cincinnati, Aug. 2, 1850. 62-76
10. Letter of Rev. B. Wimmer, O. S. B. Dec. 27, 1849 (note). . . . 68
11. Rt. Rev. J. B. Purcell to Leop. Assoc., Cincinnati, Aug. 10, 1850. 76-77
12. Rev. G. Menzel to Leop. Assoc., New Braunfels, Tex., July 5, 1850. 78-87
13. Rt. Rev. P. P. Lefevre to Leop. Assoc.,[49] Detroit, June 20, 1850. 87-89
14. Rev. F. Baraga to Leop. Assoc., Detroit, June 18, 1850. 89-91
15. Rev. J. Mrak to Leop. Assoc.,[50] La Croix, Mich., Nov. 20, 1849, 91-101
1849 91-101
16. Rev. O. Skolla, O. S. F. to Leop. Assoc., La Pointe, Wis., Nov. 12, 1850. 101-108
17. Rt. Rev. A. M. Blanchet to Leop. Assoc.,[51] St. Paul on the Willamette, May 15, 1848. 109-117
18. Rev. P. Brouillet to Rt. Rev. A. M. A. Blanchet, St. Paul on the Willamette, May 28, 1848. 117-121

Anrufung der unbefleckten Empfängniss Mariens ohne Verzug zu beginnen. Der Anfang ist bereits gemacht, aber nur langsam schreitet der Bau vorwärts, da die Kosten sowohl meine als auch die Kräfte der Gläubigen meiner Diöcese weit übersteigen, und ich mit Contrahirung von Schulden das Gebäude fortführen muss. Ich schäme mich nicht zu gestehen, dass ich, um in dieser wichtigen Angelegenheit nicht zurückzubleiben, nicht bloss hier, sondern auch an andern Orten Sammlungen veranstaltete, ja selbst als Bettler so zu sagen, um Beiträge und Unterstützung flehend, von Haus zu Hause ging."

[48] This as well as a former letter of Rev. Wm. Unterthiner, O. S. F., survey the condition and progress of the Church in Cincinnati and Ohio. (Cf. REPORT XIX, p. 83).

[49] Cf. VERWYST (*o. c.*, p. 249-50).

[50] Fr. Mrak describes his Indian Missions and Bishop Lefevre's visit to La Croix, Arbre Croche and Grand Traverse in the summer of 1849.

[51] Bishop Blanchet gives an interesting narrative of his journey from Montreal *via* St. Louis to Walla Walla in the spring and summer of 1847. "Die Diöcese von Walla Walla," he says moreover, "mit dem Distrikte von Colville und dem Fort Hall, welche beide ihr zugetheilt sind, erstreckt von 42 bis 50 Grad nördlicher Breite, und ist gegen Süden von Gebirgen und Wasserfällen, gegen Westen durch die Rocky Mountains (Felsengebirge) begränzt. Ich habe in ihr nur 4 Missionsstationen, welche durch die Jesuiten gegründet wurden, angetroffen und zwar einzig in dem Distrikte von Colville. Ueberdiess habe ich in der Diöcese nur einige Christen vorgefunden, welche durch zeitwillig dahin wandernde Missionäre getauft wurden."

19. Most Rev. F. N. Blanchet to Leop. Assoc.,[52] St. Paul on the Willamette, Sept. 20, 1848.....121-137
20. Most Rev. E. N. Blanchet to Leop. Assoc., St. Paul on the Willamette, Nov. 15, 1848.....137-141

REPORT XXIV (1852).

1. Most Rev. P. R. Kenrick to Leop. Assoc., St. Louis, Oct. 16, 1850..... 1-6
2. Rt. Rev. D. A. Rappe to Leop. Assoc., [? Cleveland], Aug. 20, 1851..... 6-7
3. Rt. Rev. J. Timon to Leop. Assoc.,[53] Buffalo, Oct. 20, 1850.... 7-15
4. Report on the Diocese of Buffalo[54]..... 15-23
5. Rt. Rev. J. Van de Velde to Leop. Assoc., Chicago, Jan. 14, 1851..... 24-32
6. Rt. Rev. J. Van de Velde to Leop. Assoc.,[55] Chicago, June 11, 1851..... 33-36
7. Rt. Rev. J. M. Henni to Leop. Assoc.,[56] Milwaukee, Jan. 14, 1851..... 36-42
8. Rt. Rev. B. O'Reilly to Leop. Assoc., [? Providence], Aug. 20, 1851..... 43-44
9. Rt. Rev. F. X. Gartland to Leop. Assoc.,[57] Paris, Sept. 9, 1851, 44-49

[52] Shortly after his episcopal consecration in Montreal, July 25, 1845, Bishop (afterwards Archbishop) F. N. Blanchet sailed for Europe. His letter is a detailed description of his return to Oregon in the summer of 1847 and of his subsequent labors during the year.

[53] "Meine Diöcese, vor 4 Jahren errichtet," says Bishop Timon in this report on his churches and diocesan institutions, "umfasst 1,000,000 Protestanten, 3000 Indianer und ungefähr 50,000 Katholiken, von denen 30,000 Deutsche sind. . . . Was die Seelsorge für die Gemeinden betrifft, so wird sie von 58 Priesten versehen; 23, welche theils dem Weltpriesterstande, theils den Jesuiten und Redemptoristen angehören, pastoriren die Deutsche, und 35 die amerikanischen Katholiken."

[54] This Report, drawn up Nov. 29, 1850, by one of the priests of the diocese, describes a diocesan visitation of Bishop Timon after his return in 1850 from his European visit.

[55] These two communications of Bishop Van de Velde together with a former one (Cf. REPORT XXIII, p. 57), give an account of his diocesan tours in the spring, summer and autumn of 1850, and the spring of 1851.

[56] "Ich darf es gestehen," writes Bishop Henni, "dass Wisconsin sich durch seine Katholicität auszeichnet. In dem weiten Kreise meiner Diöcese sind im Verlaufe des vergangenen Jahres 18 Kirchen dem Gottesdienste eröffnet worden, von denen einige aus Ziegeln andere aus Stein aufgebaut wurden; 3 andere werden eben erweitert, und 29 Stations-Capellen stehen im Baue. Zur Besorgung aller dieser Gotteshäuser habe ich 55 Priester, wovon 18 allein aus Oesterreich sind."

[57] "Ich ging nach Europa in der Hoffnung," writes Bishop Gartland, "einige würdige und eifrige Missionäre für meine so sehr ausgedehnte und verlassene

10. Rt. Rev. I. A. Reynolds to Leop. Assoc., [? Charleston]..... 50
11. Rev. B. J. Hafkenscheid, C. SS. R. to Leop. Assoc., Munich, Oct. 8, 1850..... 50-59
12. Rev. J. E. Mosetizh to Leop. Assoc., Pittsburg, Mar. 20, 1851. 59-71
13. A Priest of Pittsburg to Leop. Assoc.,[84] Feb. 3, 1849..... 71-76
14. Rev. J. Kundek to Leop. Assoc., Jasper, Ind.,[85] July 23, 1849. 76-81
15. Rev. G. Menzel to Rev. F. P. Peteers of Kratzau, New Braunfels, Tex., Dec. 5, 1850..... 82-91
16. Rev. F. Baraga to Leop. Assoc., Detroit, Sept. 1, 1850..... 91-93
17. Rev. F. Baraga to Leop. Assoc.,[86] L'Anse, Mich., Apr. 2, 1851. 93-95
18. Rev. J. Holzer, S. J. to [? his Superior], St. Louis, Oct., 1848, 96-100
19. Rev. J. Holzer, S. J. to [? his Superior], New Germany, Canada, Dec. 21, 1848.....101-104
20. Rev. J. Holzer, S. J. to [? his Superior], [? New Germany, Canada], Dec. 16, 1850.....104
21. Rev. A. Prinz, S. J. to [? his Superior], Montreal, Oct. 19, 1848. 105-108
22. Rev. A. Prinz, S. J. to [? his Superior], New Orleans, Jan. 8, 1849. 108-110
23. Benedictine Missions in the Diocese of Pittsburg, Report by Rev. B. Wimmer, O. S. B., St. Vincent, Pa., Nov. 7, 1851..110-120
24. Rev. B. Wimmer to Leop. Assoc., St. Vincent, Pa., Dec. 31, 1851. 120-126
25. Religious Articles Destined for American Missions.

REPORT XXV (1853).

1. Proceedings of First Plenary Council of Baltimore..... 1-8
2. Most Rev. F. P. Kenrick to Leop. Assoc.,[87] Baltimore, May 19, 1852. 8-10
3. Progress of the Church in the United States..... 11-14
4. Rt. Rev. P. P. Lefevre to Leop. Assoc., Detroit, Sept. 15, 1852, 14-18

Diöcese zu bekommen, für meine Diöcese, sage ich, welche ihrer Ausdehnung nach halb Frankreich in sich begreift und nur 9 Priester hat. . . . In diesem weiten Umfange [Georgia and most of Florida] meiner bischöflichen Jurisdiction besitze ich bloss 12 Kirchen, eigentlich zu sagen, Capellen, welche auf diesem immensen Raum uberall hin zerstreut liegen, sehr klein, von der einfachsten Construction, und im Ganzem ärmlich sind. . . . Die Menge der Katholiken in der Diöcese zu bestimmen, est rein unmöglich, ich glaube jedoch, dass sie sich 10-12,000 Seelen belaufen."

[84] These two letters from Pittsburg are virtually a report on the condition of the diocese and Bishop O'Connor's activity there in 1849.

[85] Fr. Kundek describes Bishop St. Palais' first visit to the missions of Southern Indiana.

[86] Cf. REZEK (*o. c.*, p. 91); VERWYST (*o. c.*, pp. 252-3).

[87] This letter was written in the name of the Fathers of the First Plenary Council of Baltimore

5. Rt. Rev. J. Timon to Leop. Assoc.,[82] Buffalo, Aug. 2, 1852.... 19-32
6. Rt. Rev. J. N. Neumann to Leop. Assoc., Philadelphia, Sept. 10, 1852..... 33-36
7. Rev. B. J. Hafkenscheid, C. SS. R. to Leop. Assoc., Baltimore, June 19, 1852..... 37-46
8. Rev. Count von Coudenhove, C. SS. R. to Leop. Assoc., [Philadelphia], Sept. 22, 1852..... 46-47
9. Bishop O'Connor's Diocesan Visitation in summer of 1851[83].. 47-60
10. Rev. J. Stiebel to Leop. Assoc., Allegheny, Pa., Aug. 19, 1852. 60-65
11. Rev. W. Unterthiner, O. S. F. to Leop. Assoc., Cincinnati, Febr. 14, 1852..... 66-76
12. Report of Rev. P. Lechner, O. S. B.[84] (place and date not given)..... 77-94
13. Rev. A. Urbanek to Leop. Assoc., Milwaukee, Jan. 30, 1852... 95-109
14. Rev. F. Pabisch to [? Leop. Assoc.], Cincinnati (no date).. 109-119
15. Rt. Rev. Van de Velde to Leop. Assoc., Vienna, Sept. 24, 1852.119-121
16. Rt. Rev. J. Cretin to Leop. Assoc., [? St. Paul], Oct. 13, 1852.121

REPORTS XXVI (1854) and XXVII (1855):[85]

REPORT XXVIII (1856).

1. Statutes of the Leopoldine Association[86].....
2. Redemptorist Missionary Activity in United States in 1855, Report by Rev. G. Ruland, C. SS. R., Baltimore, Mar. 3, 1856, 1-15
3. Rev. O. Skolla, O. S. F., to Leop. Assoc., Keshena Shawano, Wis., Aug. 22, 1856..... 15-26
4. Reports on Religious Conditions in United States[87]..... 26-35

[82] Bishop Timon relates particularly the details of his diocesan visitation in the summer of 1852. "Die Fortschritte unserer Religion kann ich in meinem Umkreise, Dank der göttlichen Vorsicht! in Wahrheit erfreulich und befriedigend nennen. Während vor vier Jahren in der ganzen Diöcese kaum 10 arme und unansehnliche Kirchlein oder Kapellenhütten bestanden und nur 16 Priester da waren, haben wir nun beiläufig 80 ordentlich gebaute Gotteshäuser und mehr als 60 Missionäre. Wir besitzen bereits ein Seminarium, 1 Collegium, 1 Spital, mehrere Zufluchtsstätten für Waisenkinder beiderlei Geschlechtes und eine grosse Anzahl von Armenschulen; aber zur Errichtung aller dieser Anstalten mussten wir uns leider auch in grosse Schulden einlassen."

[83] This account was written by a Redemptorist of Pittsburg who accompanied the Bishop.

[84] Fr. Lechner's Report describes the early days of the Benedictine community at St. Vincent, Pa.

[85] Missing in the Collection of Dr. Rezek.

[86] A translation of these statutes will be found in the *A. C. H. S. Researches* (Phila.), Vol. 22 (1905), pp. 341-6. Compare same with the translation in *New York Observer* (Jan. 11, 1834).

[87] These reports are taken from communications which relate to the dioceses of Cleveland, Covington, Galveston, Pittsburg, and Sault St. Marie,

5. The Church in Canada, Report by Rev. J. Holzer, S. J., Guelph, Canada, Feb. 17, 1856 35-41
6. "A Warning Voice from America,"—Observations to Emigrants. 41-45

REPORT XXIX (1858).

1. Statutes of the Leopoldine Association.
2. "The United States of North America," [68] 1-4
3. Hierarchy of Catholic Church in United States 4-11
4. Rev. T. Heiman to [? Leop. Assoc.], Leavenworth, Kan., Feb. 20, 1857 11-16
5. Labors of the Jesuits and Redemptorists in United States 16-31
6. Rev. C. Toffa, O. S. B., to Leop. Assoc., St. Meinrad, Ind., Oct. 23, 1857 32-41
7. Brief Note on the Franciscans in North America 41-42
8. Pioneer Missionary Activity in Florida and New Mexico 42-51

REPORT XXX (1859-1860).

1. Statutes of the Leopoldine Association.
2. Second Provincial Council of Cincinnati to Leop. Assoc., May 9, 1858 1-4
3. Rt. Rev. F. Baraga to Leop. Assoc.,[69] [? Sault St. Marie], June 23, 1859 4-13
4. Rt. Rev. H. Juncker to Leop. Assoc.,[70] [? Alton], Jan. 12, 1859. 13-19
5. Rt. Rev. J. H. Lüers to Leop. Assoc.,[71] [?Fort Wayne], Jan. 3, 1859 19-26
6. Rev. A. Bermann to Leop. Assoc., Cincinnati, Oct. 21, 1859 ... 26-41
7. Redemptorist Provincial to Leop. Assoc., [? Baltimore], Oct., 1858. 41-52
8. The Benedictine Community at St. Vincent, Pa., Report by Rev. H. Lemke, O. S. B., [? Vienna, Oct.-Dec.], 1850 52-67

REPORT XXXI (1861).

1. Statutes of the Leopoldine Association.
2. Third Provincial Council of Cincinnati to Leop. Assoc., May 3, 1861. 1-2

[68] "Nach Balbi's allgemeiner Erdbeschreibung, Peft, Wien, Leipzig, 1858."

[69] Cf. VERWYST (o. c., pp. 303-7).

[70] "Ich fand," says Bishop Juncker, "bei der Uebernahme des Bisthmus (im April, 1857) in demselben [diocese of Alton] nur 18 Priester, wo doch die doppelte Anzahl nöthig gewesen wäre, wenn den religiösen Bedürfnissen auch nur in etwas hätte genügt werden sollen. Denn die Diöcese . . . . zählt 51 Kirchen, 34 Stationen, wo gelegentlich in Privathäusern Gottesdienst gehalten wurde, mit einer Seelenzahl von 50,000 Kath."

[71] "Meine Diöcese [Ft. Wayne]," writes Bishop Lüers, "errichtet am 8 Janner, 1857, zählt 28 Priester, 33 Kirchen, und Kapellen, und gegen 60 Missions-Stationen; Katholiken gegen 25,000."

3. A Canonical Visitation in 1860 of the Redemptorist Houses in the United States, Report by Rev. L. Coudenhove, C. SS. R. 2-36
4. "The Baptism and First Communion of a Convert on Palm-sunday, Mar. 24, 1861, in St. Joseph's Church, Detroit." [n]. 36-39
5. The Benedictines at St. Cloud, Minn..... 40-44

[n] "Aus dem zu Cincinnati erscheinenden Wahrheitsfreund."

II.

A PIONEER PRIEST

(Contributed by WALTER GEORGE SMITH, LL. D., of Philadelphia.)

On May 6, 1841, Demetrius Augustine Gallitzin died at Loretto, Cambria County, Pennsylvania. During practically all of his manhood he had lived there and had given his fortune, his great talent and his marvellous energy to the establishment of the Catholic faith in Western Pennsylvania. His life has been written by Sarah M. Brownson and by the Very Rev. Thomas Heyden. In the latter work may be found a brief autobiography prepared in 1827, setting out some of the salient points of his remarkable career which have been amplified by his biographers. His literary remains consist mainly of his *Defence of Catholic Principles, A Letter on Scripture to a Protestant Friend,* and *An Appeal to the Protestant Public.* His first work is considered one of the best controversial compendiums and has passed through repeated editions in America and Ireland. Although so many years have elapsed since Father Gallitzin's death, tradition is still strong among the descendants of his flock who now look back with pride upon the difficulties and hardships borne by their ancestors under his leadership in the pioneer days. No more remarkable life is to be found in the history of the American Church than that of Father Gallitzin. He was born at The Hague on December 22, 1770. His father was the Minister of Russia at the Court of Holland, his mother, Amelia Von Schmettau, daughter of one of the Russian field marshals in the service of Frederick the Great. She was a Catholic and a friend of the famous Stolberg and other leaders of thought. She had two children, a son and a daughter. The daughter who, after middle life, married the Prince De Salm, did not become a Catholic, but influenced no doubt by the example of his mother, Demetrius became a member of the Church in his seventeenth year. He was intended for the army and indeed held a commission in the Austrian service. In 1793, being temporarily without military employment, he sailed for America on a tour of pleasure and relaxation, bearing with him letters of introduction to Bishop Carroll of Baltimore. The contrast between the peace of America and the turmoil he had left behind him on the European Continent, added to his naturally pious disposition, determined his future career. He renounced his

princely title with all the allurements of his former associations to become a missionary priest in America. After a period of study in the Seminary of St. Sulpice, he was the first to receive all the orders of priesthood in the United States. The celebrated Father Badin was ordained previously, but he had received minor orders in Europe. After some time spent in missionary work in Pennsylvania, Virginia and Maryland, his attention was attracted to the beginning of a settlement in the then practically untrodden wilderness of Western Pennsylvania on the summit of the Allegheny Mountains, in what is now known as Cambria County, not far from Ebensburg. Thither he went in 1799 with the confident expectation of founding a Catholic colony. Although disinherited by the Russian Government by reason of giving up the Orthodox Greek religion, the assurances of his sister, who had been substituted in his stead, that she would faithfully give him his inheritance, led him to a scale of expenditure that entailed years of mortification and hardship to pay. Owing to a variety of circumstances, the principal of which was the marriage of his sister to a bankrupt prince, he received but a portion of the estate to which he was entitled, but this he expended so wisely and so generously that it established Catholicity in all that section of Pennsylvania. He laid out Carroltown, Munster and Loretto. In order to conceal his princely rank when he first came to America, he adopted his mother's maiden name of Schmettau, which was soon abbreviated into Schmidt and then to Smith. Many years later, an Act of the Legislature of Pennsylvania authorized him to take again his own name of Gallitzin, which is now perpetuated by the name of a flourishing town on the Pennsylvania railroad at the Western end of the great tunnel that pierces the Allegheny Mountains. Prince Gallitzin was not the only one of his family connection to be a Catholic. The first was the widow of the Prince Alexis of that name who won the famous victory of Pultowa. She was followed by two sisters, her eldest son and her daughter who became a Nun of the Sacred Heart and whose career in the United States is well known. In recent years, through the munificence of Charles H. Schwab, a fine church has been erected in the place of the modest one formerly standing at Loretto and a worthy monument has been erected over the relics of the saintly priest.

In the summer of 1896, I made a pilgrimage with Dr. Lawrence F. Flick, himself a descendant of one of the prince's parishioners, through the country sanctified by Father Gallitzin's life. Being on the very summit of a mountain range, one sees no mountains, but the air is delightfully cool at night, and the forests having been long since cleared for the arable land, prosperous farms and villages occupy the whole country. On the mountain sides, however, there are still many beautiful and picturesque drives which well repay the visitor. We drove from village to village and along the old Portage Road over the mountains. At Ebensburg there was still living Mr. John Fenlon who had been one of the pallbearers at Father Gallitzin's funeral. After the lapse of more than fifty years, he still retained vivid memories of the priest and prince. He gave us testimony of his singular humility and unselfish character but described him as always retaining a certain air of distinction and

unconscious aristocratic bearing, showing him, although among the humblest of the followers of our Lord, the prince born of generations of heroic people. The tomb of Father Gallitzin, at the time of our visit, had fallen into great disrepair, so much so that his relics were exposed in their coffin to any one who cared to creep under the rickety structure that covered them. My companion with his special professional knowledge, having looked upon the skull, told me of his broad intellectual forehead. No authentic portrait of Father Gallitzin exists, though imaginary portraits, based upon description, are not uncommon. One of these, together with some special personal relics, is owned by the Historical Society of Pennsylvania, having been deposited there through the courtesy of the Reverend Ferdinand Kittell, the present pastor of the church at Loretto.

The epitaph on Father Gallitzin's tomb, composed by Bishop Kenrick, is as follows:

SACRUM MEMORIÆ

Dem. A. A. Principibus Gallitzin—nat. XXII Decemb., A. D. MDCCLXX.
Qui Schismate. ejurato. Ad. Sacerdotium. evectus.
Sacro. Ministerio. per. tot. hanc. reg. perfunctus.
Fide, zelo, Charitate, insignis. Heic. obiit Die VI Maii, A. D. MDCCCXLI.

SACRED TO THE MEMORY

Of D. A. a Prince of the Gallitzin Family—born the 22d Dec., 1770.
Who having renounced Schism was raised to the Priesthood.
Exercised the sacred ministry through the whole of this region.
And distinguished for Faith, Zeal, Charity.
Died the 6th of May, A. D. 1841.

III.

THE ARCHIVES OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY (PHILADELPHIA)

(Contributed by the Rev. William L. Lallou, S. T. L.)

Thirty-one years ago this summer—accurately on the twenty-second of July, 1884, fourteen Catholic gentlemen met in the hall of the Cathedral Total Abstinence Society, Philadelphia, to found the *American Catholic Historical Society*. Though thus young in years the organization is the oldest society of its class in this country. The objects of the newly formed association were, as its name indicates, the preservation and publication of documents relating to the history of the Church in America, the investigation of the origin and progress of Catholicity in the United States, the formation of an historical library and a cabinet of historical relics, and the development of an interest in Catholic historical research. How well the Society then organ-

ized has accomplished these ends is known to all who have watched a growth comparable to the growth of the mustard seed of the Gospel parable. The *American Catholic Historical Society* today lives in its own home, the famous mansion of Nicholas Biddle, at 715 Spruce street, Philadelphia, registering its activities in its quarterly publication, *The Records of the American Catholic Historical Society,* now in its twenty-sixth volume. The library and cabinet of the society contain 35,000 volumes, not including bound files of newspapers, and about 7,000 manuscripts, mostly letters, and a number of interesting relics. The principle of applying the Scriptural injunction—*colligite fragmenta ne pereant*—to the preservation of the documents of American Catholic history has resulted in a collection of "original sources" of which the Society is justly proud. The collection excels in Catholic newspapers and rare pamphlets, sermons, lectures, and biographical sketches. There is an extensive collection of "autograph letters," photographs, and various documents of early Bishops of all parts of the country. The cabinet houses many former possessions of pioneer bishops and missionary priests, notably of Prince Gallitzin, and some of its treasures reach the dignity of sacred relics, as in the case of the golden mitre of the Venerable Bishop Neumann. To take but a glimpse into the cabinet we note among its curious and rare articles the old choir-books published by John Aitken, Philadelphia, 1787; the original plan of the City of Washington, engraved by Thackara and Vallance, Philadelphia, 1792; and an only duplicate of the medal of Clement XIV commemorating the expulsion of the Jesuits from Rome.

The space at our disposal forbids us to throw more than a flash of light upon the shelves of the library of the *American Catholic Historical Society,* a flash just bright and broad enough to disclose the following valuable works:

Catholic Directories from 1822 to 1914.

A set of the official *Ordo* published in America, the earliest bearing the imprint of John Hayes, Baltimore, 1800.

Bibliotheca Americana Vetustissima, by H. Harrisse, a monumental volume of American bibliography from 1493 to 1551.

The MS. of the *Catholic Church Register* of Goshenhoppen, Pennsylvania.

The *Journal* of Rev. Patrick Kenny, of Coffee Run, Delaware.

A collection of booklets containing the constitutions and by-laws of all classes of Catholic Societies throughout the country, many of which are no longer in existence.

The original pamphlets relating to the anti-Catholic riots of the second quarter of the nineteenth century and a collection of the same kind of literature covering the history of the Hogan Schism and trustee controversy in Philadelphia.

A large number of *Catechisms of Christian Doctrine* published in America from 1788 to the present time. They are printed in English, German, French, Spanish, and Indian.

The MS. *Diary* of Thomas Lloyd, written in Newgate Prison, 1794.

A collection of anti-Catholic books, pamphlets, and broadsides.

Many unpublished MSS. relating to Archbishop Wood, of Philadelphia, and many letters of Mark Anthony Frenaye.

Catalogus Provinciae Marylandiae Societatis Jesu, 1854-64, 1867-9, 1873, 1885, 1888, 1902.

Volume one of CALANCHA'S *Cronica Moralizanda de la Orden de N. S. P. S. Augustin en el Peru.*

The Philadelphia City *Directory* for 1793.

The first American edition of GORDON'S *History of the Civil War in Ireland.*

De Smet's *Voyages dans l'Amérique,* with a map of the Oregon Territory in 1846.

Matthew Carey's *Bible* of 1790 and of 1803.

Lucas' *Bible Illustrated,* 182 ?

Cummisky's *Folio Bible,* 1825.

L'Art de Verifier les Dates depuis 1770-1826, III. Partie, 10 vols.

The London *Annual Register,* a complete set from 1758-1834, valuable for its British accounts of American affairs during critical periods of our history.

The Society has 140 Catholic magazines and newspapers on its exchange list, many of the files of these publications date to the early part of the last century. Especially valuable are the *U. S. Catholic Intelligencer* of 1831, *a volumen unicum,* and afterwards becoming the *Jesuit* of Boston, the *Catholic Telegraph* 1831-6, and the *Catholic Herald* of Philadelphia 1833-46.

Mention must also be made of the number of portraits, engravings, and prints, many of the latter rare and curious, in the possession of the Society.

DOCUMENTS

I.

SOME PAPERS FROM THE PURCELL COLLECTION

The following documents are specimens of the rich collection of ecclesiastical sources contained in the *Mount St. Joseph* (Daughters of Charity) *Archives,* of Cincinnati, Ohio.

1.

LETTER OF ARCHBISHOP PURCELL TO CARDINAL BARNABO,

Cincinnati, April 30, 1857, on the foundation of the American College, Rome. (*Copy*).

This document, which is a copy of the original now in the *Propaganda Archives,* is written on ordinary paper, seven and a quarter inches wide and nine inches long. It consists of a single sheet folded over so as to make four folio pages. As will be seen in the free translation appended to it, the letter adds a new and interesting page to the documents contained in Monsignor Brann's *History of the American College of the Roman Catholic Church of the United States, Rome, Italy,* New York, 1910. There (pp. 23-53), Dr. Brann tells the story of the great interest taken in the establishment of the American College by Pius IX and by Cardinal Barnabo, who was then Cardinal Prefect of the Propaganda. The establishment of an American College at Rome had been the cherished dream of Archbishop Kenrick of Baltimore and Archbishop Hughes of New York; and shortly after the Eighth Provincial Council of Baltimore (May 6-16, 1855), it was decided to ask the Holy Father to appoint a committee of Bishops for this purpose. On August 19, 1855, Pius IX (1846-78) wrote to the American Bishops advising them to begin plans for the erection of the College. Within little more than a year, these plans had materialized as is evidenced by Cardinal Barnabo's letter to Archbishop Hughes, dated Rome, January 7, 1857. In a subsequent letter, which Dr. Brann dates as February 17, 1857, the Cardinal Prefect states that he would not fail to bring the matter to the attention of the Archbishops of Cincinnati, St. Louis, and New Orleans. The following letter, therefore, from Archbishop Purcell to Cardinal Barnabo, dated Cincinnati, April 30, 1857, is no doubt in answer to this communication, which is dated February 16, 1857.

[f. 1.] **Eminentissime Domine,**

In Conventu Episcoporum Provinciæ Cincinnatensis, qui occasione consecrationis novorum Episcoporum Antigon. et Altonen. habitus est die 26ª April. cui omnes assistebant præter Episcopum Saltus Stæ. Mariæ, qui glacie qua

adhuc constringitur Lacus Superior dictus domi detinebatur, Eminentiæ Tuæ Litteræ die 16ª Febr. datæ, perlectæ sunt et reverenter acceptæ.

Pro iis omnes mecum in reddendis gratiis consentiunt. Monitis et suggestionibus quæ in iis sunt pia et prompta mente obsequemur.

Imprimus vero Sanctissimi Dni. nostri desideriis circa Collegium Americanum Romæ fundandum, nunc ipsis melius notis, se pro viribus suis morem gerere profitentur. Nec olim ista bona voluntas defuit; sed unum obstatulum fuit, defectus argenti pro fundatione et sustentatione Seminariorum in singulis diiecesibus, quibus, juxta Concil. Trident. præscriptiones, gravantur conscientiæ Episcoporum.

Dioeceses Sault Stæ. Mariæ, Covington, Cleveland et Vincennes impensis novæ fundationis collegii in Alma Urba impares esse dicebantur; dum Vicarius Generalis (D. Kindekins) et [f. 2] Episcopi Detroit, et Ludovicop. aiebant se Collegium Lovanii pro Missionibus Americanis, adjuvantibus quibusdam ditioribus ex Belgis, esse instituros. Sed nec isti malevolebant Collegio Romæ instituendo.

Demum, ex tredecim Episcopis qui Cincinnati eo tempore conveniebant, nullus fuit qui opem omnem et operam non contribuet ut per se et per fideles ipsis commissos laudatum Collegium Romæ fundaretur et dotibus sat amplius gauderet.

Quod me respicit jam ab initio notum est Eminentiæ Tuæ, quod quinque millia nummorum Americanorum (*Dollars*) promiserim pro prædicto Collegio, quæ et nunc in promptu sunt. His et alia quinque millia, decursu temporis, adjuvante Deo, in gratiam alumnorum hujusce dioecesis, addere propono.

Haec sunt quæ de Collegio Eminentiæ Tuæ exponenda esse censui. Precor et humillime exopto ut in iis novum signum obedientiæ nostræ filialis videat Sanctitas Sua, et benigno Patris corde nobis ignoscere dignetur si hucusque quod potuit et defuit non fecit Provincia nostra.

Ex foliis inclusis intelliget Eminentia Tua quid faciendum censuerit Conventus, juxta mandata tua, ut designent [f. 3] Episcopum pro Wayni-Castro, Fort Wayne. Rei Catholicæ in ista regione multum proderit si quam primum impleatur ista Sedes, de cujus erectione gratulantur omnes.

Votre Eminence me permettra de dire en François que je suis très content du nouvel arrangement postal qui nous permet d'affranchir nos lettres pour Rome, ici, et de payer ici pour celles qui nous arrivent de Rome.

Daigne Votre Eminence s'epargner la peine d'affranchir ses lettres pour moi.

Je suis de Votre Eminence
les Serviteur très humble,
J. B. Purcell,
Arch. Cinn.

Eminentiæ suæ
Cardinali Alexandro Barnabo
Card. Præf. Prof. Fide,
Romæ.

Cincinnati,
30 Aprilis, 1857.

[f. 4.] (In Arch. Purcell's own handwriting) *Copy of Letter to Cardinal Barnabo, April, 1857.*

(Translation.)

My Lord Cardinal,

At a meeting of the Bishops of the Province of Cincinnati, which was held on the occasion of the consecration of the new bishops of Antigonish and Alton,[1] on the 26th day of April, and in which all took part except the Bishop of Sault Ste. Marie who was kept at home on account of Lake Superior being still ice-bound, Your Eminence's letter of February 16th was read and respectfully received. All join with me in returning thanks for the same. We shall follow with a pious and ready mind the advice and suggestions which it contains. In the first place, the bishops promise to accede in proportion to their means to the wishes of the Holy Father regarding the foundation of the American College at Rome, since these wishes are now better known. This will on their part was not lacking heretofore, but there was one obstacle, namely, the bishops were troubled by the lack of money for the foundation and maintenance of the Seminaries in the different dioceses in accordance with the regulations of the Council of Trent. The diocese of Sault Ste. Marie, Covington, Cleveland and Vincennes were said to be unable to assume the expenses of the foundation of a College in the Eternal City, while the Vicar General, Father Kindekins, and the Bishops of Detroit and Louisville said that with the help of certain rich Belgians, they were about to establish a College at Louvain for the American Missions.[2] But they were by no means opposed to the institution of a College at Rome. In fine, out of the thirteen bishops who met at that time in Cincinnati,[3] there was not a single one who will not contribute all his strength and effort that through him and the faithful committed to him a suitable College may be established at Rome and may enjoy sufficiently ample endowments. As far as I am concerned, Your Eminence has been aware from the beginning that I promised five thousand dollars for the aforesaid College, and this money is now ready.

[1] GAMS, *Series Episcoporum*, p. 174. The See of Alton was formerly the Diocese of Quincy, erected July 29, 1853, and transferred to Alton January 9, 1857. The first bishop was the Right Rev. Henry Damian Juncker, D. D. (1857-1868). The See of Antigonish was known as that of Arichat which was erected September 21, 1844 and transferred to Antigonish August 27, 1886. The bishop at this time (1857) was the Right Rev. Colin Francis MacKinnon (1852-1879).

[2] The American College of Louvain was opened March 19, 1857. The Very Rev. P. Kindekins, who was Vicar General of the Diocese of Detroit had been sent to Rome in 1856 by Archbishop Kenrick for the purpose of securing a building in which to begin the North American College at Rome, but found so many obstacles to the project that he concluded the plan was not a feasible one at the time. On his way back to America, he came to Belgium and there found Cardinal Sterckx, the Archbishop of Malines, and many others so eager to begin the work of founding the American College of Louvain that he was induced the following year to return as its first Rector (1857-1860). *Cf.* REV. J. VAN DER HEYDEN, *The Louvain American College (1857-1907)*, p. 12. Louvain, 1909.

[3] WERNER, *Atlas des Missions Catholiques*, Tableau III, gives the following dioceses as belonging to the Province of Cincinnati at this time: Cincinnati, Louisville, Covington, Vincennes, Cleveland, Detroit, Sault Ste. Marie, Chicago, Milwaukee, Dubuque and Nashville.

To this sum in the course of time, with God's help, I promise to add another five thousand dollars in the interests of the students from this diocese. These are the things that I considered necessary to be explained to Your Eminence concerning the College. I most humbly pray and trust that the Holy See recognize in this a fresh sign of our filial obedience, and that in his kind heart the Holy Father may vouchsafe to pardon us if hitherto our Province has not done what it could or has been found wanting. From the enclosed letter, Your Eminence will understand what the meeting considered ought to be done in pursuance of your orders to designate a bishop for Fort Wayne. The state of Catholicity in that region will be much advanced if that See is filled as soon as possible; all are very pleased with its erection.

Your Eminence will permit me to say in French, that I am very happy over the new postal arrangement which permits us to stamp our letters for Rome here and to pay here for those which come to us from Rome. May it please Your Eminence to spare yourself the trouble of stamping your own letters to me.

I am,
Your Eminence's
Most humble Servant,
J. A. Purcell,
Archbishop of Cincinnati.

To His Eminence,
Alexander Cardinal Barnabo,
Cardinal Prefect of the Propaganda Fide,
Rome.

Cincinnati,
April 30, 1857.

2.

LETTER OF CARDINAL BARNABO TO ARCHBISHOP PURCELL,

Rome, February 15, 1862, on the Civil War army chaplains. (*Original*).

The question of the relative positions of the chaplains in the different armies during the present war has aroused considerable interest on the part of the Catholic reading public. Many new standards have been set: the chaplain of one army being on a par with officers; the chaplains of another, bearing arms in the battlefields like the ordinary soldier. One country complains that Catholic chaplains are not appointed generously enough, and only lately we have had a meeting of the Catholic chaplains of the United States Army to discuss questions of importance for the spiritual welfare of the soldiers entrusted to their care. The following document is of value, therefore, in giving us a glimpse into the conditions which prevailed during the Civil War. It is the original letter of Cardinal Barnabo, Prefect of the Propaganda, to Archbishop Purcell of Cincinnati, dated Rome, February 15, 1862. The document is on linen paper, eight and one-quarter inches wide, and twelve inches long. It consists of two folios, and is not contained in *Collectanea S. Congregationis de Propaganda Fide*, vol. I, (1622-1866), published at Rome, 1907.

[f. 1.] Illme. ac Rme. Dne.,

Apostolica Sedes vehementer commota ob bellum quod in foederatis Americæ Statibus excitatum pervere non desinit, sollicitudinem suam militibus aliisque qui in comitatu militari sive exercitus septentrionalis sive exercitus meridionalis prospicere voluit, ne iidem quamcunque ob causam sacramentorum participatione priventur eo præsertim tempore quo gravior urget necessitas. Quapropter ea statuit quæ et huic fini assequendo maxime accomodata, et Episcoporum Americæ votis plene consona esse non dubito.

Itaque 1. Cappellani exercitus qui certe probitate et pietate debent præstare ab Ordinario loci in quo commorantur ad militum Confessiones excipiendas intra fines suæ dioecesis approbati, ab eodem Ordinario facultates a Smo. Domino Nostro concessas quæ in adjectis continentur, obtinebunt, ut iis possint subvenire qui sincera detestatione peccatorum excitati, apud eos sacramentalem confessionem velint peragere. 2. Iidem Cappellani alterius Ordinarii dioecesim ingressi et vel in itinere exercitum sequentes, vel in statione exercitus morantes, ex Apostolico indulto poterunt sacrum Ministerium peragere iisdem instructi facultatibus usque ad duos menses, nisi antea possint facile ad loci ubi commorantur Ordinarum accedere. 3. Hoc autem duorum mensium spatio debent loci Ordinario se sistere, ut eo probante possint sacramentales Confessiones excipere, et iisdem facultatibus et Apostolica Sede concessis uti. 4. Ordinariis autem loci ultro permittet Capellanos prædictos in suo Ministerio posse perseverare iisdem prorogando omnes et singulas facultates juxta formulam adjectam no. 11, [f. 2] nisi indignos omnino judicaverit; quo in casu spirituali militum bono consulet per alios quos eisdem Apostolicis facultatibus instruet. 5. Quod si neque duorum mensium spatium satis erit, ut Cappellani ad Ordinarium possint accedere, poterunt Cappellani in sui Ministerii partibus peragendis prosequi usque dum impossibilitas adeundi Ordinarium remaneat. 6. Quæ ad presentem rerum conditionem in Statibus Americæ foederatis ex apostolica auctoritate servanda erunt in spirituali bonum militum exercitus sive septentrionalis sive meridionalis, nullum amplius effectum habebunt, cum belli calamitas cessaverit.

Commendo Tibi ut exemplar hujus epistolæ nec non adjecti folii tuæ provinciæ Episcopis communicare quantocius non prætermittas.

Amplitudinis Tuæ

etc.

Romæ, ex sedibus S. Congnis. de Propaganda Fide, die 15 Februarii, 1862.

Ad officia paratissimus,

Alex. C. Barnabo,

Præf.

(Translation.)

Most Illustrious and Reverend Sir:

The Apostolic See deeply affected by the war which continues to rage in the United States of America wishes to look to its responsibility in regard to the soldiers and others in the service, whether of the northern or the southern army, in order that these persons may not be deprived of any opportunity of receiving the sacraments, especially at this time when the necessity is so urgent. Accordingly the Apostolic See has decreed what I do not doubt is best adapted to reach this end and in complete harmony with the wishes of the Bishops of America.

Therefore, 1. Army chaplains who of course ought to be approved by the Ordinary of the place in which they are stopping as fit to hear confessions of soldiers within the limits of his diocese, will hold from the same Ordinary the faculties granted by our Holy Father and stated in the enclosed letter, to enable them to minister to those who have a sincere detestation of their sins and wish to make sacramental confession of them. 2. These same chaplains, should they enter the diocese of another Ordinary and, as it may happen, remain there as long as the army is marching through, will perform their sacred ministry and enjoy these same faculties according to the Apostolic indult, and further they have this privilege for two months, if previously they can not easily go to the Ordinary of the place in which they are at the time. 3. However, during this period of two months they ought to present themselves to the Ordinary of the place in order to have his approbation in hearing sacramental confessions and in using these same faculties which have been granted by the Apostolic See. 4. Moreover the Ordinary of the place on his part will enable the aforesaid chaplains to continue their ministry by prolonging for them all and individual faculties according to the enclosed form, no. 11, unless he should judge them unworthy. In this case he will take care of the spiritual good of the soldiers through the ministry of others to whom he will give these same Apostolic faculties. 5. But if the period of two months is not sufficient for the chaplains to go to the Ordinary, the chaplains will have the power to go on performing the functions of their ministry as long as the impossibility of going to the Ordinary remains. 6. These decrees, which according to apostolic authority are to be observed in view of the present state of affairs in the United States of America for the spiritual good of the soldiers, whether of the northern or southern army, will have no effect when the calamity of war shall have ceased.

I leave to you the care of sending as soon as possible a copy of this letter and of the enclosed circular to the bishops of your province.

Rome, Congregation of Propaganda Fide, February 15, 1862.

Your most obedient servant,

Alexander Cardinal Barnabo,

Prefect.

BOOK REVIEWS

History of the Discovery and Conquest of Costa Rica. By Ricardo Fernandez Guardia. Translated by Harry Weston Van Dyke. New York, Thomas Y. Crowell Co., 1914.

This work is a valuable addition to the literature we possess dealing with the conquest of America by the Spaniards. Utilizing the manuscript of Señor Fernandez Guardia, the Translator who has devoted himself to special studies on Spanish America, has entered upon his task thoroughly equipped, and in a spirit sympathetic to the country that in two centuries "settled and christianized a world larger than Europe." He has added a new instructive chapter to the history of Spanish Colonization, and brought to light names and facts almost unknown. Until a period comparatively recent, popular knowledge of Spanish conquests in America among English-speaking peoples, was limited to such standard works as the Conquest of Mexico and the Conquest of Peru, of Prescott. Of other labors of the Spaniards in Central and South America, we knew comparatively little. As for Costa Rica, "as late as thirty years ago the names even of the first Conquistadores were still unknown, and the events of the country's past were shrouded in darkness."

Although writer after writer has drawn upon the archives of the Indies in Seville, immense historical treasures still lie buried in that storehouse of documents dealing with the New World. Don Leon Fernandez, father of the author of the present work, and Don Manuel M. de Peralta have extracted many and valuable records dealing with the history of Central America from these archives, papers that our author has extensively used and cited in his book. Not content, however, with the labors of others, Señor Fernandez Guardia has himself delved deeply into this ocean of information, making the Seville archives the principal source of his material.

The result of these labors is the present work which, if somewhat archaic, owing to the fact that the author and translator have frequently used the style of the past, is, nevertheless, of great value to the historian, and of considerable interest to the general public. Lacking the literary charm of a Prescott and the thrilling episodes of the Conquest of Mexico and Peru, it is apt to grow somewhat monotonous by the constant attempts and failures of the Conquistadores, in whose exploits there is naturally much similarity. This, however, is amply

counterbalanced by the new information one derives from the study of a history, thus far, but little known. One comes in contact with personalities that had vanished, but that recent researches have resurrected from the tomb of oblivion. If the unfortunate scenes of cruelty and bloodshed that have frequently stained the annals of Spanish Conquest in America are met with here as elsewhere, there are also recorded deeds of valor, of heroism and of indomitable perseverance on the part of those men who braved hunger and thirst, the terrors of the American wilderness and death in the pursuit of their goal. Virtue too shines conspicuously in the lives of some who stand forth in bold relief and in striking contrast to others. Not the least valuable portion of the work is that dealing with the missionary labors of the Franciscans and other devoted priests, for whose zeal the author evinces marked sympathy.

In the first chapter, we are enabled to form an idea of what Pre-Columbian Costa Rica must have been, and an interesting study in ethnology is afforded us. The history proper deals with each expedition chronologically, with relations of peace and war between Spaniards and Indians, with the inroads of the Buccaneers, and with the labors of the missionaries. It covers the whole period of Spanish Colonization, and ends with the first years of the nineteenth century.

We congratulate and thank the author for the result of his investigation, and the translator for having rendered them accessible to English readers.

New England and New France, Contrasts and Parallels in Colonial History. By James Douglas; with 45 illustrations and maps. G. P. Putnam's Sons. New York and London, 1913, pp. x + 560.

This work does not present a continuous and systematic history of New England and New France, but is made up, as the sub-title suggests, of numerous disconnected studies on colonial life. The citation of its chapter-headings will perhaps give, in the briefest and most satisfactory manner, a specific idea of its contents. They are as follows: I. Motives and Methods of North American Colonization; II. A Glimpse of the Past Reflected in the Present; III. Some of the Sources of the History of New France; IV. On Some of the Contemporaneous Documents Available for the Colonial History of New England; V. The Dawn of French Colonial History in North America; VI. Canada under the Civil and Ecclesiastical Misrule of France, to the Close of the Century; VII. A Sequel to the History of New France; VIII. The Founding of Plymouth Colony, as told by Governor Bradford; IX. Laying

the Foundation of a Nation, as told by John Winthrop, Governor of Massachusetts Bay; X. How the Puritans on the Bay treated their French Neighbors of L'Acadie; XI. The Status of Women in New England and New France; XII. Slavery in New England and New France; XIII. Education in New England; XIV. Education in New France; XV. Heretics, Quakers, and Witches in New England, and Demons in New France; XVI. Roman Catholic Missions in New France; Algonquin Missions; XVII. The Attitude of New England towards the Indians and The Puritan Missions; XVIII. The Mission of the Episcopal Church to the Iroquois, and the Fate of the Five Nations; XIX. An Experiment in Theocracy; XX. Ecclesiasticism in New France.

The treatment of these various subjects is always readable and frequently attractive. It is interspersed with numerous reflections and critical observations and reveals the author as a personal thinker and capable writer. The important political, social and ecclesiastical problems are discussed with clearness and, generally speaking, without prejudice. This general absence of prejudice may be admitted without implicit approval or acceptance of all the author's views on ecclesiastical topics. For instance, his assertion that there is a woeful absence of independent thinking among Catholics is not borne out by the facts which he alleges in proof. A complete refutation of that opinion would be impossible in the limited space of this review, but we may be permitted to call attention to the work of such transcendent thinkers as St. Augustine, Duns Scotus, Albertus Magnus and St. Thomas Aquinas, to mention only a few, who flourished before Luther's time. Again to restrict ourselves to the domain of religion itself, the Catholic Church insists on docility and submission; but it also requires of its members, as far as circumstances permit, a true and accurate knowledge of the teaching of Christ.

That the reflections on the Church contained in the book are not the result of anti-Catholic bias is evidenced by the fact that all ecclesiastical systems are criticized freely and that a just tribute is paid here and there to Catholic achievement. Thus we read on p. 513 in regard to missionary activity: "In the seventeenth century the Protestant Churches had not yet awakened to their responsibilities as missionary organizations, and therefore there could not be expected on the part of either the Episcopal Church in Virginia or the Separatist Churches in New England such aggressive missionary efforts as were the glory of the Roman Catholic Church of New France."

The value of the work is enhanced by the inclusion of facsimiles and illustrations. The maps are good and the reproductions of original

documents clear and valuable. The book is well printed, sells at a moderate price and is a credit to the firm of Putnam.

The French in the Heart of America. By John Finley, Commissioner of Education and President of the University of the State of New York. New York, Charles Scribner's Sons, 1914.

The title of this book is to be interpreted in the geographical, not the psychological sense. Apart from its intrinsic worth it possesses a peculiar interest due to the circumstances under which it has been given to the American reader. The greater part of its contents was delivered in the form of lectures to French audiences in the Sorbonne and other intellectual centres of France. The keynote of the author's treatment of his subject is to be found in the fact that his purpose was to stir up in his French audiences an interest and pride in the glorious past, which so many of their gallant and adventurous countrymen, soldiers, sailors, priests, played in the winning of the North American continent to civilization. We may take as a summary of this thesis a passage which occurs towards the end of the volume: "France not only christened America; she not only stood first far inside that continent at the north, and furnished Europe proof of its mighty dimensions; she also gave to this continent, child of her christening, the richest valley of the world. . . . When France did yield it, because of forces outside the valley (there was hardly a sound of battle there) she gave it in effect to a new nation. She shared it with the aboriginal American, she gave it to the ultimate American. By her valorous holding she taught the fringe of colonies along the Atlantic their first lesson in union, she gave them a leader out of the discipline of her borders, George Washington, whom, in the course of time, she directly assisted with her sympathy and means to make certain the independence of those same colonies." (p. 397.)

After a brief introductory chapter our guide conducts us along the rugged path of French exploration, pursued by Cartier, Champlain, Le Caron and their followers, from the cliffs of the Saguenay to the Great Lakes; and from the Great Lakes down the Mississippi to the Gulf. The most exacting of Frenchmen could not fail to be pleased, even delighted, with the strain of enthusiasm in which, in florid language and with a constant eye for the picturesque Dr. Finley tells that story of courage, suffering, success and failure. His generous admiration is extended not alone to soldier and politician, but is given in unstinted measure to the Gray friar and the Black gown. The *coureurs de bois,*

too, are awarded their ample meed of fame as the pioneers who first blazed with axe and trod with moccasin the paths which in later years, the engineer with his theodolite and steam engine has developed into great highways of the west.

Not, of course, with the systematic completeness of Parkman or Fiske, the fortunes of New France are sketched as the *fleur-de-lys* slowly gave way before the ensign of England; and this, in its turn, disappeared, here by the fortune of arms, elsewhere by the political act of Napoleon, before the flag of freedom and democracy.

But when we have reached the passing of French dominion we have scarcely reached the half-way landmark of the book. The writer carries us along through the settlement of the wilderness, the rise and growth of towns and cities; and he loves to contrast how the whirligig of time has brought great centres of population, vast industries, and opulent agriculture to succeed the backwoods fort and the untilled prairie; he sets restless, modern America against "the background of Gallic adventure and pious endeavor." The book may be read with interest by many a one who would be dismayed if condemned to wade through Parkman, or the *Jesuit Relations*. Even the man who knows his Parkman will not in every case, be familiar with the quantities of information which Dr. Finley furnishes regarding present development. Frequently we are treated to an unexpectedly long, but never tedious digression. A chapter, for instance, opens with a brief notice of La Salle's voyage up the Illinois river; well, the Sangamon flows into the Illinois, and, before we know it we are in for quite a long sketch of Abraham Lincoln.

Besides the more formal setting forth of the contrasts and other relations between the past and the present, Dr. Finley frequently stimulates interest in the bygone by reference to the actual. You may care little for Colbert, but you will henceforth associate his name with that of one of your friends after you have read the following passage which occurs in the account of the Mississippi voyage: "It was for years a wish of mine that when Mark Twain should come to die, he should lie, not in an ordinary sepulchre of earth, but in the river which he knew so well and loved and of whose golden days he sang. I wished that the river might be turned aside from its wonted channel, as the River Busentius for the interment of Alaric, and then, after his burial there, be let back to it again, that he might ever hear the sonorous voice of its waters above him, and perhaps, now and then, the call of the leadsman overhead, crying the depth beneath, as he himself in the pilot house used once to hear the call 'Mark Twain' from the darkness below." (pp. 90-92.)

After a brief review of the efforts that have been made to conserve

the forests, streams, and other riches of the country—a movement which the writer strongly urges—the book concludes with an epilogue consecrated to the memory of Parkman, from whose storehouse Dr. Finley has liberally drawn.

Contemporary American History (1877-1913). By Charles A. Beard, Associate Professor of Economics in Columbia University. The Macmillan Co., New York, 1914. 8°, pp. xiii + 397.

The special purpose of the author limited the scope and content of this work. He aimed at supplying students of American government and politics with a guide to contemporary history in order to stimulate interest in current events, as well as to round out their investigations in the past of American political movements and institutions. The work needs no apology. It is confined to special topics and will serve a useful purpose inside and outside the class-room. No effort is made to present a complete picture of the activities of the past thirty-five years; nor is the work a mere chronicle of notable happenings. In thirteen chapters or essays a very thorough analysis is presented of the drift in American political and economic life in what the author styles "the most wonderful period in American development." As might naturally be expected in a treatise dealing with movements which are still largely in process of adjustment very little attempt is made to pronounce verdict on their character and significance.

The author has judiciously excluded polemics from his pages. At times, however, opinions are presented which will not meet with universal acceptance. President Cleveland's action in the Venezuela boundary dispute is narrated in a fashion not calculated to enhance the reputation for statesmanship of the President or his Secretary of State, Mr. Olney. The author's views are a tribute to English self-restraint and moderation. "Great Britain yielded and agreed to the earlier proposition on the part of the United States that the issue be submitted to arbitration; and this happy outcome of the matter contributed not a little to Mr. Cleveland's reputation as a 'sterling representative of the true American spirit.' This was not diminished by the later discovery that Great Britain was wholly right in her claims in South America."

Whether it is that the author devotes his attention almost entirely to the discussion of parties and principles, or that platforms were more important than persons, one cannot escape the conclusion that the great figures in American political life during the last quarter of a century appear very insignificant in his pages. Time alone can determine whether

he has anticipated the verdict of history. Conkling, Blaine, Hill, Hoar, Platt, Quay, Cleveland, the giants of yesterday are dismissed in a few curt phrases. "Not many of them were great orators," says the author of the post-bellum Senators, "or widely known as profound students of politics in its historical and comparative aspects. . . . They commanded respect and admiration for their practical achievements; but it is questionable whether the names of more than two or three will be known a century hence, save to the antiquarian."

Professor Beard apparently has few political heroes. Perhaps his philosophy of things political and economic does not admit of heroes; but he possesses a faculty of generalization, which applied to the difficult theme of current politics, produces results which ought to be of value to politicians practical as well as speculative. A general discussion of the constitutional and social results of this interesting quarter of a century in American political life would have pleased many readers.

The work is provided with a carefully selected Bibliography, a concession to the conventional which one would hardly expect after reading the Preface.

The Beginnings of Colonial Maine (1602-1658). By Henry S. Burrage, D. D., State Historian. Printed for the State. Portland, Maine. 1914. Pp. 412.

This is a welcome addition to American local history. It covers a period which has hitherto been scantily dealt with by historians, and is based on much new and valuable material which is for the first time woven into a connected narrative. It is a record of half a century of effort on the part of the men who were for the most part commercial adventurers drawn by the lure of fishing and trading to establish permanent settlements in this portion of the Western World. After a chapter on Early English Voyages to the American Coast, the author describes the various expeditions, commencing with that of Gosnold and Pring and the settlements in Maine down to the time when Maine accepted the jurisdiction of Massachusetts. Though there is constant reference to the changing political conditions in England, the work is local in character and local in its appeal. There is practically no reference to, and no attempt at detailed description of the geographical, physical, or ethnological conditions in what was designated as early as 1622 the Province of Maine.

While a tone of deep admiration runs through the book for the English settlers on the Atlantic seaboard, the French come in for very little notice or praise. De Monts' failure to establish a French colony

is attributed to reasons far from favorable to the colonists who accompanied him. "It is difficult to account for De Monts' failure on any other ground than that of weakness in most of the colonists. Aside from Champlain, and a few others, it may be, the colonists of Port Royal were not of such stuff as is required in the founders of states, or in the beginnings of any large enterprise. . . . . The colonists were too easily discouraged. They were lacking in high aims and the cheerful endurance of great hardships." In view of what the French accomplished elsewhere, and of what is repeated in every chapter in regard to the commercial aims of all the English expeditions these strictures are without much historical worth as explaining the French failure.

Much minute attention is given to the details of the various expeditions which led to the colonization of Maine. Full credit is done to a race of hardy, adventurous and daring mariners, whose tenacity of purpose in the face of dangers and discouragement deserved the reward they enjoyed of founding a nation.

The author's general conclusion seems hardly just to the Founders of Colonial Maine. He explains the failure of the Maine settlements to grow and prosper as did the settlements in other parts of New England on the ground that "the men who were influential in these settlements were largely on the wrong side. Neither they nor their promoters in England were inspired by the high ideals with reference to freedom, religion and governmental interests that drew to the shores of Massachusetts Bay the Pilgrims and the Puritans." Colonial Maine accepted or was forced to accept the jurisdiction of Massachusetts; but the Maine colonists could have worked out their destiny apart from their Puritan neighbors.

Catholic Footsteps In Old New York: A Chronicle of Catholicity in the City of New York from 1524 to 1808. By William Harper Bennett. New York, Schwartz, Kirwin and Fauss. 1909. Pp. viii + 499.

That the footsteps of Catholics in New Amsterdam and the early New York were few has not prevented the author from presenting a most interesting and vital account of the history of Catholicity in the Metropolis of the New World down to the beginning of the nineteenth century. A great merit of the book is that the slender thread of Catholic history is interwoven with the political and social changes in New York in such a fashion that one can never lose sight of the significance of each incident in the life of the church and the community. There are frequent digressions, many biographical notices interspersed in the nar-

rative, but never in such a manner as to break its sequence. With such an admirable model for diocesan and local history, Catholics can have no excuse if the history of the Church in other localities is not better known and more widely read.

Memoirs, Historical and Edifying, of a Missionary Apostolic of the Order of Saint Dominic, Among Various Indian Tribes and Among the Catholics and Protestants in the United States of America. With an Introduction by the Most Reverend John Ireland, D. D., Archbishop of St. Paul. Saint Clara College, Sinsinawa, Wisconsin, 1915. Pp. 375 + xx.

In these memoirs of Father Samuel Charles Mazzuchelli we have a beautiful book,—a mirror in which one sees reflected a still more beautiful soul and character. Written primarily to give the author's order and the people of his native Italy a better knowledge of that part of the United States in which he labored—possibly also to awaken an interest in the American missions—the volume is true to its fuller title: *Memoirs, Historical and Edifying, of a Missionary Apostolic.* From beginning to end it abounds in a rich fund of historical data invaluable to the student and the writer of the history of the early church in that part of the great north-midwest country comprised in the States of Michigan, Wisconsin, Iowa and northwest Illinois. This data is all the more important because given with great detail of incident, and careful attention to dates, place and sequence of events. Occasional reflections on the American people and manners show an insight into the genius of our country and a sympathy for its institutions rarely met with in foreigners of that day. Here and there we find sound expositions of Christian doctrine or sane spiritual advice, and catch glimpses of the author's deep piety, and his unfailing confidence in the divine Providence. Never have we read a more unostentatious, or a more natural, lively and sweetly told account of one's labors in the harvest of souls than that found in these memoirs. The reader almost becomes a companion of the pioneer missionary in his lonely journeys along the great lakes, through unbroken forests, or over wide prairies, as he goes from wigwam to wigwam of the red man, from settlement to settlement of half-breed or French Canadian, or visits the remote colonies of Americans. The friar's humility was such that he did not sign his name to his memoirs; and it is only through the original language in which they are written, and the portrayal of his labors that we know their author. Through the volume there run beautiful and accurate descriptions of the vast expanse of country through which the missionary's ministrations carried

him, and of the life and manners of its early inhabitants. All these combine to make Father Mazzuchelli's memoirs a book of intense interest. There is not a dry page in it. Once one has begun to read it, it is with regret that he has to lay it down without finishing at the first sitting.

Strange that these memoirs of so conspicuous a clergyman in the early Church of the northwest—it was published about 1844—should have gone so long practically unknown and without an English dress. Through their translation Sister Benedicta Kennedy, O. S. D., has not only done a good work for her community of Sinsinawa, Wisconsin, which was founded by Father Mazzuchelli, but has placed readers of Catholic literature generally under a debt of gratitude. Some may regret that the translator was not freer in her English rendition so as to give it a flow and cadence more natural to our tongue. But, as she tells us in her preface, she felt that exactness and reverence for the saintly author of the memoirs forbade the least departure from the original Italian. And it must be admitted that she has been happy in her translation.

No less happy was she in the choice of the learned archbishop of Saint Paul to write the preface. No living man has a broader or more intimate knowledge of the history and the traditions of the Church in those parts of the country, where our pioneer missionary labored so long, so zealously, and so fruitfully, than Doctor Ireland. "Whenever," says the prefacer, "the pen of the historian traces in merited colorings the work of the Catholic Church, during the middle decades of the nineteenth century, in Michigan and in Wisconsin, in Illinois and in Iowa, a picture is there of singular beauty of characterization, of singular power of inspiration—that which delineates the achievements of Samuel Charles Mazzuchelli. . . . Mazzuchelli was the saint. He was the saint, immaculate of life, scrupulous of duty, exquisite in tenderness of piety—in every attitude the man of God, his every relation with fellowmen revealing the spiritual lucidity of his inner soul, his every act sending forth the fire of love that burnt so brightly within him. This is the testimony of all who had known him, or had known of him; this the uninterrupted rippling of the stream of tradition wherever the remembrance of him survives—the remembrance surviving wherever, even for once, his apostolic footsteps wended their wearied way. . . . Mazzuchelli was the missionary. With him zeal for the welfare of the Church, for the salvation of souls, was a burning passion. It had sent him in his youth to the wilderness. . . . It remained forceful into old age. Its pathway always was amid hardships and sacrifices. He never sought surcease. Vacation he did not know. . . . One business was

his—work for souls; to that was given his whole time, his whole energy. His was the device of the Master: 'I am come to cast the fire on earth; and what will I, but that it be kindled?'" Beautiful words these, as is all the archbishop's long preface of eighteen pages. But it is all authentic history, as well as instructive reading.

It is a pity that we have not similar memoirs of the remaining twenty years of the zealous friar's apostolic life. Father Mazzuchelli was born in 1806 of a wealthy and influential Milanese family. He entered the Order of Saint Dominic at the age of fifteen or sixteen years, studied in Rome, and came to America in the fall of 1828. Ordained, Sept. 5, 1830, in Cincinnati by the saintly first bishop of that city, Right Rev. E. D. Fenwick, O. P., his fruitful missionary career began at once, ending only with his death four and thirty years later. He died, Feb. 23, 1864, of pneumonia contracted from exposure in his ministrations of charity.

A History of England, from the Defeat of the Armada to the Death of Elizabeth. With an Account of the English Institutions during the late Sixteenth and early Seventeenth Centuries. By Edward P. Cheyney, Professor of European History at the University of Pennsylvania. Vol. I. Longmans, Green and Company, New York, 1914. Pp. x + 560.

Dr. Cheyney, who is the acknowledged master of Elizabethan history in the United States, has dedicated this important volume to the students past and present of his Saturday Seminar in English History at the University of Pennsylvania. The scope of his book is a twofold one: first, to give an account of the events of the last fifteen years of Elizabeth's reign (1588-1603); and secondly to give a minute description of the institutions of the time, a clearer exposition "of central and local government, industry, the church and its opponents, intellectual life and social customs at the culmination of a period of especial interest; a period which has the additional claim to attention that it was the eve of the settlement of America, and that many of these institutions were about to become the basis of a new form of society beyond the sea." He has divided this first volume into four parts. In the first part he deals with the question of the royal administration of the kingdom and covers practically the same ground as in his published lecture, *The Court of Queen Elizabeth*, given at the University of Pennsylvania in November, 1913. Queen Elizabeth's difficult personality, her household, her ministers and courtiers, the customs and usages of her Court, the judicial administration of the kingdom, especially that

of the Star Chamber and the Courts of Equity, and a clear, concise account of the whole organization of the government are dealt with in a way that makes an unusually difficult subject easy to read and easy to be understood. When Elizabeth ascended the throne on November 17, 1558, it was as difficult to define the political future of the country as its religious future. At the death of Mary Tudor the majority of Englishmen did not know whether they should call themselves Catholics or Protestants, and of international policy there was little, for Philip's presence in England had failed to bring the country into the main stream of European activities. Only in religious matters were there any echoes from the Continent. Three times in twelve years they had changed their religion (1547, 1553, and 1559) and no one was sure, probably not even the Queen herself of what the future would bring. During the first thirty years of her reign all doubt on the question of religion was dissipated and along with it went the obscurity which had ushered in her reign on her political attitude both towards those within the realm who differed with her in belief and towards the outside world at large. From the international point of view her reign was a time of complicated diplomatic relations; but from 1588 onwards when the defeat of the Spanish Armada aroused the patriotism of the realm, a patriotism in which Catholics and Protestants shared equally, the external interests of England were all forced into a groove which ended by giving England the balance of power in Europe. Elizabeth was fifty-five years old in November 1588 when she took part in the celebration at St. Paul's Cathedral in honor of the defeat of the Spaniards, and these last fifteen years of her reign placed England as mistress among the countries of the world, a position it has maintained from that time down to our own. Dr. Cheyney takes us into the intimacy of her court as well as into the intimacy of her own mind, and the knowledge we gain from his descriptions of the time hardly augments our respect or esteem for a woman whose heart contained few generous impulses, whose intellectual powers were moderate, who was a severe, obstinate and vain mistress, and whose exasperating methods of government won for her but few friends in her entourage. "It is hard to judge," says Dr. Cheyney, "of Elizabeth's religion. She was certainly not devout. She seldom talked or apparently thought of religious matters, paid scant respect to clergymen and took no interest in the church controversies of the time except when they became matters of state. On the other hand, she was regular in all formal religious observances, her state papers are full of expressions of recognition of her position as a Christian ruler, and she shared in the practice of pious appeal and ascription usual at the time. She even composed certain eloquent pray-

ers for public uses. But her devotion was quite impersonal. In her times of depression she sought her consolation rather in the classics than in the Bible." The treatment accorded the Catholics during her reign is one of the saddest and cruelest in the pages of history outside the times of the early persecutions. And the methods used by Topcliffe, the priest-hunter, whose name has found its way into many Latin manuscripts of the time as a verb, *topcliffizare*, which expresses the most abominable methods of torture, has not left her reign a very happy reputation with regard to religious matters. We have, however, advanced a long distance from the time when Dr. Sander published his astounding statement regarding her birth, and in the works of Meyer, Gardiner and Cheyney, the final result arrived at is that the Queen herself was less to blame than the courtiers and ministers who directed her.

In the second part of his work Dr. Cheyney describes the military affairs of the kingdom from 1588 to 1595 and pictures with uncommon attractiveness the expedition of 1589 against Spain and Portugal. He treats of this expedition because it is characteristic of the time, "one of those familiar half-naval, half-military expeditions of which so many were to follow; it disclosed the essential weakness of Spain, so clearly recognized after this time by the more enlightened English leaders; it was an army and navy typical of the period, poorly equipped and uncertainly directed, but so infused with vigor and reckless bravery as to overcome many obstacles and to yield rather to its own inherent weaknesses of organization than to the attacks of the enemy or the difficulties of its task. Doubtful instructions, a delayed departure, empty provision barrels, and a southwest wind were familiar forms of adversity for English fleets leaving their home ports in the sixteenth century. The expeditions that followed that of 1589 on the continent and upon the seas, in the ever widening sphere of warfare, were only too similar to it in their equipment and in their fate." The expeditions against Spain are bound up in what is called *the common cause*, namely the common cause of the reformed religion against the Roman Catholic church; and here we would submit that the descriptions of this part of the relations between the two countries cannot be given thoroughly unless we are told at the same time the story of the Catholic *Enterprise* which was led by the Pope and Philip II and many others, especially Father Persons, the Jesuit. The religious problems of that day were so intimately connected with the political outlook that the other expeditions which occurred during this time, namely, those of Willoughby to France, 1589, Vere to the Netherlands and Norris to Brittany, 1590-1591, and the expedition of Essex to Normandy in 1591, cannot be understood unless we realize that the cause underlying these efforts was a question of religion. There is

no doubt that Spanish cruelty in the Netherlands had aroused the people of the Low Countries to a bitterness of feeling against Spain which Elizabeth was only too anxious to take advantage of in order to weaken her rival. The third part of Dr. Cheyney's excellent work deals with the period of exploration between 1551 and 1603. He gives us the story of the numerous expeditions to the Northeast and the Northwest with the foundation of the Muscovy and Eastland Companies and attempts to settle Newfoundland and Virginia. England's growing power in the Mediterranean, her trade with Morocco and the Guinea Coast, and the beginnings of her commerce with the East Indies are all told in a way that sheds a great deal of new light upon this subject. The story of these commercial activities leads naturally to the fourth part of this volume, namely, that of piracy and violence on the high seas. The English at this time had a reputation throughout Europe of being a nation of pirates. And the policy carried on by the English government of piratical enterprises against countries with which it was at peace makes it difficult to reconcile our belief in the good intentions of the government in other matters of concern at home. There can be no defence of the English polity of this time, and the naval wars carried on against Spain during this period take on a rather unsavory aspect if judged in the light of the international law of our own day. Spain herself, however, was not altogether guiltless in this respect, and Dr. Cheyney's descriptions of the institutions of the time help us to understand the difficult question of the point of view of the governmental leaders of the two countries. His work is excellently written and his many readers, who already look upon him as their guide in English history, will await with pleasurable anticipation the concluding volume of this work.

The Democracy of the Constitution, and Other Addresses and Essays. By Henry Cabot Lodge. New York: Charles Scribner's Sons, 1915.

The chapters from which this book gets its title comprise a series of addresses against the compulsory initiative and referendum, the recall of federal judges and direct primary elections. The remaining chapters are miscellaneous essays, biographical, historical and literary. Mr. Lodge's party affiliations and his record as a conservative legislator would leave no doubt as to his attitude toward proposed constitutional amendments of a radical nature, especially when these measures attempt to extend the power of the voters by curtailing that of their chosen representatives. But the author appears in these pages as a champion rather

than an opponent of popular institutions. He takes the position of one who is protecting democracy against its over-zealous friends. The representative principle, as developed in the slow course of centuries in the English Parliament and as first incorporated into a national constitution in the United States, is the mainstay of true democracy. To curtail the function of the representative body by transferring legislative responsibility to the hands of the voters would be to destroy the finely balanced system which our forefathers so excellently wrought. Moreover, the voting public would be incapable of deciding wisely the intricate questions which could at any time be forced before them for decision by a very small minority of disgruntled voters. Especially would this be true with regard to judicial questions brought before the people by the recall. Examples from history are cited to show that devices which render public sentiment too immediately decisive of great national issues have invariably resulted in the death of true democracy. The people should rule, but to do so wisely such delays and checks as a responsible representative body provides are necessary. To put aside or to weaken the safeguards which the makers of the constitution placed about our popular institutions would be to open the way to mob rule and autocracy.

It is a pleasure to read opinions so logically deduced and so happily expressed as those of Mr. Lodge's on the democracy of our constitution. Yet even those who share his views might justly complain that too little credit is given to the arguments of his opponents.

The miscellaneous essays are written in Mr. Lodge's most charming manner and many who will not accept his views on constitutional government will follow him with delight when he talks of other things. The student of methodology will read with pleasure the author's account of a historical myth. This particular myth is typical of many which quite unaccountably get into the pages of history and grow by many repetitions and embellishments. The essay on Calhoun adds nothing to our knowledge of the man or his period. It is a piece of eulogy which any admirer living in a subsequent generation might have written. Not so with regard to the thoroughly delightful and refreshing character sketch of Thomas B. Reed with whom the author enjoyed a long and intimate acquaintance. The charm of intimacy is conveyed in the printed page; the reader feels, after finishing the essay, that he has been engaged in a confidential chat with this eminently "successful politician." The other essays are purely literary and highly entertaining. Though they have no special claim on the historical specialist no reader of the book should omit them. The one entitled *The Origin of Certain Americanisms* is especially satisfying to Americans who believe

that the correct use of the mother tongue is not confined to the charmed circle within which their English critics dwell.

Masters of the Wilderness. By Charles Bert Reed, M. D., author of the "First Great Canadian." Chicago: The University of Chicago Press, 1914. Pp. 139.

This small volume is made up of three distinct essays dealing with the early colonization of Canada and the United States. The author's purpose is, as stated in the preface, "to renew a flagging interest in the first phases of the comprehensive movement which now takes so conspicuous a part in our national life." It is unquestionably true that the development of a country depends largely upon the manner in which the first settlers began their work of colonization. The all important question was to determine the best method to be followed in the treatment of the aborigines, for whatever policy was adopted it was bound to leave a lasting impress upon them.

The manner in which the first English colonists in Northwestern Canada treated the Indians was little short of brutal; the result being that when the time for their evangelization was ripe it was French not English missionaries who attained the more fruitful results.

Fortunately, Dr. Reed does not attempt to narrate the doings of the first Catholic missionaries. It is clear from a few remarks concerning them, that he is not entirely free from religious prejudice. In his first essay he recounts briefly the origin and development of the Hudson Bay Company. Everyone will agree with him that the Indians were maltreated by the English traders. The "factors" were greedy and unjust, their servants were slaves, and it was only after twenty or twenty-five years of unflagging labor that they enjoyed any freedom. The monoply of the fur trade simply served to enrich the few and during the seventeenth, eighteenth and early part of the nineteenth century, when the castor and beaver were found in abundance, fortunes were easily made in Canada.

According to our author, until the coming of the missionaries, the Indian character was quite steadily improving in those qualities that make the efficient fur collector: he adds, "since then the Indian, sure of absolution, has become a sneak and a hypocrite and does not hesitate to commit theft." Such statements show the author knows little about the teaching of the Catholic Church and has read practically nothing about the work of the early missionaries among the Indians. The harsh un-Christianlike treatment which the Indians received from the hands

of the traders made them dishonest. The traders introduced the "fire water" which, with its demoralizing effects made the Indian more savage and less virile than he was by nature. Through the efforts of the untiring missionaries, such as Brebeuf, Lalemont and Jogues, they were taught to be temperate and to respect one another's rights. Compare the Indian of today with those of three hundred years ago and note what a wonderful transformation has taken place. Certainly, this is attributable in large measure to the Catholic missionaries. The present day Indian is not faultless; yet his childlike faith is an example of a true capacity for civilization.

The last two essays are entitled "The Beaver Club" and the "Dream of Empire." They are, like the first essay, well written. In the former the life of the fur trader on the St. Lawrence and the Great Lakes is excellently portrayed. We may also say that his treatment of the French explorers, who tried to establish a purely French colony in the Mississippi valley is quite fair.

Pioneers of the Cross in Canada. By Dean Harris, author of "Days and Nights in the Tropics," "By Path and Trail," etc. B. Herder, St. Louis, 1912, pp. 240. Price $1.50 net.

The author's intention in this readable volume is to record in a popular form the lives of the pioneer missionaries of Canada. In the first chapter he gives a brief outline of the origin and rise of monasticism, pointing out the conditions which brought about the establishment of the different religious orders. In compliance with the wish of the explorer, Samuel Champlain, and with the authority of the Pope, four Franciscans, or Recollets sailed for Canada in 1615. It is hard for us to realize the almost insurmountable difficulties endured by these zealous missionaries in their new field of labor. They were unacquainted with the language of the savages, unaccustomed to the hardships of a Canadian winter, yet they set to work immediately and before long Father D'Obbeau mastered the language and compiled a dictionary of the Montagnais dialect. This wonderful achievement placed him in a position to commence his work of evangelization. He and his companions laboured incessantly amongst the Hurons, who were without religion, without law, without God and given over completely to sensuality. They made a few converts, but in spite of their zeal and self-sacrifice, circumstances did not allow their mission to assume a permanent form. In 1625, in answer to an invitation from the Franciscans, four Jesuits arrived at Quebec. The Jesuits being stronger in numbers

were in a better position to do more effective work and establish permanent missions. Three of them were destined to give up their lives for Christ. Time and again when success seemed to be within their grasp, famine or pestilence set in, and the Indians not yet strong in the faith cast everything aside, accusing the "Black-robes" of sorcery and witchcraft. Another trial for the missionaries was to keep peace amongst the different tribes. Several times entire villages of Hurons were destroyed by the warlike Iroquois, who were never contented unless all the inhabitants were massacred. But as Bancroft says, these massacres never quenched the enthusiasm of the missionaries, nor were they ever wanting in heroism and enterprise on behalf of the cross. The priests accompanied scattered bands from one place to another; in time of danger baptizing their catechumens and administering the sacraments of Penance and Extreme Unction to the dying. Little could be done with the Iroquois who were cruel to all strangers, whether Indian or European. Their raids upon the Hurons hampered greatly the work of the missionaries, but whatever reverses they met with, they never flinched. Finally Frs. Brebeuf, Jogues and Lalemont were called upon to shed their blood. This they did willingly and with true Christian heroism. The author's chapters dealing with the martyrdom of these holy men, give a graphic description of all that took place during their trials and of the tortures they had to endure before expiring. These examples of fortitude, did more for the advancement of their work and increasing the number of converts than a life-time of preaching. The poor unsophisticated Indian was incapable of grasping many of the sublime mysteries of religion but such examples of bravery and moral strength convinced them that Christianity was more than human. This along with the inexhaustible patience and energy of subsequent missionaries at last triumphed over the irreligion and brutality of the aborigines. Even as early as 1645, before Brebeuf was martyred, the savage nature of many was changed. To bring about a transformation that would induce one tribe to pray for another is almost incredible. Yet such was the case with Lalemont's Hurons. Numbers attended Mass every morning, and as the French *coureurs de bois* remarked, the paths leading to the chapels were more worn than those leading to the council house.

The work of Dean Harris is scholarly and at the same time very readable. In fact it would be hard to find a book of its size, dealing with the same period better worth perusal.

Der Deutschamerikanische Farmer. Sein Anteil an der Eroberung und Kolonisation der Bundesdomäne der Ver. Staaten besonders in den Nord Centralstaaten. By Dr. Joseph Och; Huebsch broschiert $0.75; in Leinwand gebunden $1.00 zu haben beim "Ohio Waisenfreund," 821 East Main St., Columbus, Ohio. Pp. xix + 248, and map.

This work is a contribution to the study of the agricultural development of this country with special reference to the achievements of the German colonists in this and other fields. The influence of the various European nationalities on American life is frequently discussed with more readiness and enthusiasm than accuracy and thoroughness. Works like this based at it is on valuable statistical material, will be of considerable assistance in forming a correct estimate of the part played by German-Americans in the agricultural colonization of the North Central States. The book opens with a consideration of the extent of the area brought under cultivation during the period extending from 1850 to 1900, and then proceeds to discuss the question of immigration in its economic, social and political aspects. Next, it treats of the efforts of the German-Americans as pioneer farmers, and compares these efforts with the activities of native Americans along the same lines. Attention is called to the success of the German elements in colonizing and making productive the vast areas of the North Central States. This success was obtained, we are told, in spite of the fact that these colonists labored under considerable disadvantages in the first part of the nineteenth century. For, unlike the British and the French, they did not belong to a people that could boast of colonial achievement and experience, and they lacked, moreover that force of unity and cohesion which springs from the consciousness of membership in a strong nation. The German farmers and their descendants, nevertheless, exercised a deep and wholesome influence on American national life; their establishment of prosperous settlements in the Middle West was largely responsible for our enormous national prosperity and wealth; their character of freeholders played an important part in the conflict between North and South. The influence of German thought in shaping the American mind seems to be overestimated; but a warm tribute of just praise is rightly paid to the zeal and self-sacrifice of the Catholic and Lutheran Churches in establishing and maintaining German schools.

This book should be consulted along with the authoritative work of Dr. Faust on *The German Element in the United States* by any one who wishes to get a complete and accurate idea of the part played by the German-Americans in the history and development of the United States.

The Semi-Centennial History of West Virginia. By James Morton Callahan, Professor of History and Political Science, West Virginia University. Published by the Semi-Centennial Commission of West Virginia, 1913. Pp. x + 595.

This book of nearly six hundred pages is almost equally divided between the history proper and special articles on the Development and Resources of the state. Being a semi-centennial history it necessarily covers the period previous to the declaration of statehood. It opens with a brief discussion of the physical features of the land, the difficulties encountered in its settlement, and the beginnings of the social and industrial life of the sparse communities. A short account of the natural highways of the state introduces quite an interesting and detailed chapter on the first railroad. From 1827, capitalists of Baltimore tried to gain from Maryland and Virginia a right of way to permit them to push forward the first railroad across the mountains to the Ohio River. The halting progress of their undertaking is in itself interesting to follow, but it gains additional interest because its history is bound up with the sectional feeling that for years had been growing up between the inhabitants of Virginia on either side of the Blue Ridge Mountains. This feeling was so pronounced that the western counties had suggested their separation from the Old Dominion and their acknowledgment as a new state. The crisis was precipitated by the withdrawal of the state of Virginia from the Union in 1861. The western counties through conventions set themselves up as the loyal state of Virginia gained recognition from Congress, and secured the consent of that body to separate from Virginia and enter the Union as the State of West Virginia. This was brought to pass June 20, 1863. Virginia and the Confederacy made attempts to win back the state by military operations along strategic points but failed. The final cessation of hostilities raised bitter political strife anent limitation of suffrage and exaction of test oaths from those who had served in the Confederate armies, and brought other problems of civic reconstruction which ultimately found expression in the revision of the constitution, effected in 1872.

The post-bellum history, which is precisely the history of the state, moves with such rapidity that the limits of this semi-centennial history permit but a mere chronicling of events: there is a paragraph of projected lines of progress which were never realized, and the rest is a reiterated record of mile after mile of railway lines laid along the valleys reaching into the heart of the coal regions and the lumber camps and the oil fields.

This meant growth in population, as set forth in the statistical

chapter on Social and Institutional History. In the section devoted to Educational Development attention is paid only to State work. Not a word appears relative to the work of the several religious centers of learning and their local lower-graded schools. The reader is forced to turn to the special articles on Churches and Educational Progress and here he finds that five of the largest bodies are adequately dealt with and that influential schools are merely mentioned. In the third section Institutions for Dependents, Defectives, and Delinquents, the orphan asylums receive no notice, so that the labors of Catholic, Protestant and Hebrew in this direction receive no credit; no reference is made to the work of the Good Shepherd nuns, the Homes and Industrial Schools which Catholics have for years maintained at a saving to the state; and no hospitals save state institutions are mentioned. This chapter more than any other leaves on the reader the impression that the compiler's sympathies are on the side of state paternalism; whether true or not, the impression is left that what the state has not done has not been done. And it is to be regretted that the defect of this principle is not altogether counteracted by the special articles.

The chapter on the later political history is but a record of reforms—space forbids detailed accounts—imperatively forced on the legislators by the pell-mell rush of things in the uncontrolled development and exploitation of the immense natural resources of the state. There was illegal procedure in elections and corruption in legislation to further the schemes of speculators, avoidance of just taxation by the large corporations, neglect of civic obligations, oppression of labor; but the record is one that indicates a steadily growing sense of responsibility on the part of the legislators, and, a thorough awakening of the civic conscience to the imperative needs of the communities, the health and morals of the inhabitants.

The Inter-State Relations have to do with the boundary disputes with Maryland and the Virginia Debt Question, both arising from the previous relations of mother and daughter state.

A very interesting monograph showing early struggles and ideas is the Wheeling-Pittsburg rivalry for the head-water trade of the Ohio River.

The Articles on the Development and Resources of West Virginia are of great value. More than history proper could, these articles enable the reader to appreciate the value of the records of the state and the glorious prospects before it in its second semi-centennial round of life. They describe the various natural resources, the coal, oil, gas, timber, game, agriculture, the water power and industrial development, the progress of transportation, postal and telephone service, commercial,

municipal, judicial organization, the advance in education, journalism, medicine, and the church development of the Baptists, Methodists, Presbyterians, Episcopalians, and Catholics.

There is an index to the historical part and a bibliography of wide range, including newspapers, state documents, publications of societies, histories, lives, travels, and journals extending over the entire history of the state previous and subsequent to its adoption into the Union.

NOTES AND COMMENT

On the fifteenth of April last, the Catholic University of America celebrated the twenty-fifth anniversary of its foundation. The date mentioned was chosen for the sake of convenience: it did not mark the exact anniversary, since the University actually opened its first courses November 13, 1889.

On the evening of April 14, an informal reception was tendered at the University Club, Washington, to the delegates of the various American universities and colleges. The solemn commemorative exercises began on April 15, with a Pontifical Mass celebrated at St. Patrick's Church by His Eminence Cardinal Farley. His Eminence Cardinal Gibbons, Chancellor of the University since its foundation, delivered the sermon and pointed out the fitness of beginning the celebration with the most solemn act of Christian worship. For, as he said, "whatever has been accomplished by this institution for the advancement of religion or the diffusion of knowledge, whatever success has been won by teachers and students, whatever support has come to this work through zeal, self-sacrifice or generosity—all is due to Him for Whose glory the University exists." His Eminence Cardinal O'Connell and His Excellency Archbishop Bonzano, Apostolic Delegate in the United States, occupied thrones in the sanctuary. There were also present from the different parts of the country, seven Archbishops, twenty Bishops, some twenty-five Monsignori, and over six hundred priests, many of whom represented religious communities or Catholic educational institutions. The presence of the presidents or delegates of sixteen non-Catholic universities and colleges, of two representatives from the United States Bureau of Education and of a delegate from the Carnegie Foundation for the Advancement of Teaching bore eloquent testimony of the interest and good-will which is universally entertained for the Catholic University. Further evidence of this general favorable sentiment was seen in the congratulatory messages received from His Holiness Pope Benedict XV, from His Eminence Cardinal Falconio, from many Bishops of the Irish Episcopate, and from numerous Catholic and non-Catholic educational institutions.

The academic exercises were held at the New National Theatre, where addresses were delivered by His Eminence Cardinal O'Connell, President G. Stanley Hall, Delegate of the Association of American Universities; and Very Rev. John C. Cavanagh, C. S. C., President of Notre Dame University. On this occasion the first honorary degrees ever given by the University were conferred on twelve Catholic laymen distinguished for their eminent services in various branches of scientific endeavor. When the Catholic University of America entered the field of educational work in 1889, it began with one building and one faculty, that of Sacred Sciences. Today, its buildings have increased to eight, all noted for the beauty of their architecture. Its teaching staff numbers seventy-five, of whom nineteen are full professors, ten

associate professors and forty-six instructors. It imparts instruction in its various departments to 520 resident students. These are distributed as follows: 49 in the School of Sacred Sciences; 57 in Law; 111 in Philosophy; 65 in Letters; 211 in Sciences; and 27 special students in the several Schools. The Catholic Sisters College connected with the University had during the academic year 1914-1915, 51 students; and during its summer sessions, including its branch in Dubuque, Iowa, 506. Colleges, academies, high-schools and other educational institutions from all parts of the country, to the number of 106, have been affiliated to the University. Of these eight are located in the immediate vicinity of the University itself: St. Paul's College (Paulist); Marist College; Holy Cross College; the College of the Holy Land (Franciscan); St. Austin's College (Sulpician); the Apostolic Mission House; Trinity College, an institution for the higher education of women, established fifteen years ago; and the Catholic Sisters College, a normal school for the training of Sisters and women teachers. Other institutions also located at the University are the College of the Immaculate Conception (Dominican), Marist Seminary, and St. John Kantius College.

This brief sketch of the Catholic University and of the celebration of its twenty-fifth anniversary is not exhaustive. It simply serves to show that this institution has grown wonderfully since its inception and that the aim of the American Episcopate in founding it—to make it the centre of Catholic education in the United States—is fairly on the way toward being realized. The initial stage of the work has been accomplished; and, from the heights already gained, the Catholic University, looking over the vast and ever-increasing interests of education in this country, can see spreading before it the promise of a splendid future of usefulness and honorable achievement both to Church and State in the land.

The death of Bishop Maes will bring back to the memory of a great many of our readers his first historical work, *The Life of Reverend Charles Nerinckx*, which was written as early as 1880, and which has remained up to the present time the authority for the work of the Lorrettine Society. Many others have attempted, since the publication of this excellent biography, to give us new light upon the life and work of this pioneer of the Faith in Kentucky, and only lately, a new book has been added to Catholic literature by MISS MINOGUE, *Loretto Annals of the Century* (New York, 1912), which we reviewed in the last number of THE CATHOLIC HISTORICAL REVIEW. The work is worthy of great praise, but it unfortunately has only given one aspect of the life of this early missionary; and our readers will be pleased to learn that a new biography of Father Nerinckx is in the course of publication by the Chaplain of the Loretto Mother House, the Rev. William J. Howlett. Father Nerinckx's life is one that ought to be known and known with full impartiality by Catholics throughout the country; and it is to be hoped earnestly that this work, when it appears, will be given a

hearty welcome especially by all those who have profited by Father Nerinckx's works in and around the scene of his early labors.

In his recently completed historical work *I Minori Riformati negli Abruzzi*, (Roma Tipographia Nazionale, 1913-1914, 3 vols. Vol. I, pp. xviii — 282; Vol. II, pp. 391; Vol. III, pp. xiv — 524), Cardinal Falconio deals at some length with the origins of the Franciscan order in America more particularly as regards the labors of the Friars in the United States and Canada, and this fact gives to His Eminence's volumes an additional interest for American readers. After touching briefly on the activity of the first Franciscan missionaries in the new world, the Cardinal treats at greater length of the labors of Father Pamfilo da Magliano, O. F. M., to whose zeal are due the foundation of the Eastern American Province of Franciscan Fathers (1855) as well as the Provinces of the Franciscan Sisters at Allegany, N. Y. (1859), and Joliet, Ill. (1865). His Eminence also describes the foundation of the College and Seminary of St. Bonaventure at Allegany, N. Y., in the development and success of which he himself bore so large a part, and then proceeds to relate many important incidents connected with the history of the diocese of Harbor Grace, N. F., where the future Cardinal also labored with so much fruit in the early seventies (Cf. Vol. I, pp. 202-227). In the labor His Eminence has expended on these volumes he richly deserves the gratitude of all students of Ecclesiastical History. The task of the student in that field would be much simplified if similar books were published about the labors of the other religious orders on this Continent.

The Right Rev. Bishop Burke of St. Joseph, Mo., has sent us a very rare little book: *On the Mission in Missouri (1859-1868)*, by the late Bishop Hogan of Kansas City. It is written in the kindly, familiar style of one who has only the things of God and the good of the Church as his life-work, and as page after page passes the reader's eyes he understands what must have been the hardships on the missions fifty years ago. One of the most interesting chapters is that on the famous Cummings Case, in which Bishop Hogan has traced the history of what he calls the *diablerie* of the Missouri Test Oath, and against which he fought to the end. This infamous oath, which seems more redolent of the days of Titus Oates than of an enlightened American community, inaugurated a reign of terror at a time when all the forces of the Commonwealth of Missouri should have been amalgamated to reconstruct the State. Father Cummings, around whom the whole controversy centered, proved a martyr to the cause of ecclesiastical liberty in the land and deserves a national fame as one who sacrificed all that others might prosper. Some day the black, sordid story of anti-Catholic movements in the United States will be told in all its naked reality. They are pages in American history which ought not to be forgotten. They should

be told and retold to our Catholic children, not in bitterness and not in strife, but with a spirit of veneration for our co-religionists in this country whose bravery and loyalty have given us whatever liberty we possess in religious matters, and with the spirit of warning to the Catholics of the present that they be ever on their guard against any encroachment upon the freedom of worship our rights as American citizens demand and will always demand before the bar of that better and more sympathetic America which has ever recognized Catholic devotedness and loyalty to our country.

From the London *Tablet* comes the first word of sincere encouragement to the new *Review*. The writer of the Literary Notes (March 20, 1915, p. 367-8) takes a broad and sympathetic view of the value such a publication must needs have not alone for American Catholic history but for European Catholic history as well. "The Catholic Church in that country," says 'W. H. K.' "is really composed of children of all the old nations of Europe. If the local history of the American Catholics were to be set forth with fulness and minute accuracy of detail, telling, for example, of the popular devotions and religious customs prevailing among the faithful, the result would surely be something broader and more Catholic than the story of any national Church in Europe. This last point brings us to one of the chief reasons for the advantage which the historical professors of an American University seem to have over their European brethren. We should be sorry to speak anything in disparagement of the learning and critical acumen of French, or German, or English, or Belgian professors. And, at this time at any rate, it would be a difficult and delicate task to place them in the order of merit. Each one of them, no doubt, might fairly claim the first place in a certain study, such as the language or literature of his own people. And each nation, we may be sure, has its own limitations, and its own partialities and prejudices, which can hardly fail to have a disturbing effect on the even balance of judgment required in the high court of history. For this reason, we are disposed to think that the true home of historical science should be found in the universities of a nation which unites the special gifts and historical traditions of many races. Where, then, can Catholic Church history find a more suitable and congenial seat than in the Catholic University of Washington—a name proverbial for the veracity which is the life of history?"

The University of Arizona has published a *Bibliographical List of Books, Pamphlets and Articles on Arizona in the University of Arizona Library*. This serviceable little volume was prepared by Miss Lutrell, the Librarian, and contains a generous list of works by Catholic authors or on Catholic subjects. Arizona formed part of the territory ceded to the United States by the treaty of Guadalupe Hidalgo, of February 2, 1848, and part of what

is known as the Gadsden Purchase, in 1852. It is therefore in the very heart of the Mission district and this Bibliography will be of value in assisting Catholic scholars to trace the history of the missionaries.

In commenting upon the work undertaken by the Catholic University of America in its newest project—the quarterly CATHOLIC HISTORICAL REVIEW —the *Catholic World* (May, 1915, p. 287) says: "The REVIEW has set for itself a most important and difficult task. Official documents and records; unofficial accounts in periodicals of various kinds, in private letters, etc., etc., exist of the persons and events notable in the history of the Church in the country. No systematic attempt has ever been made to save them from threatening oblivion, to know where they are or what they contain, to state their true value, to put them at the disposal of the historian. It will be evident at once how pressing is the necessity of the work the editors have undertaken, and also *how eagerly everyone who has any data in his charge should coöperate with them.*" We have taken the liberty of italicizing these significant words in order to reëcho them into every part of the United States. Historical societies in the past have done much, very much, in fact, and have accomplished very much in the midst of an apathetic environment which is just as common in non-Catholic circles as in our own, and with non-Catholic historical students all around us protesting that neither the State nor the local authorities, nor those whom it doth concern, have done their duty in the past or are doing it to the full at present in the matter of stimulating every citizen of the land to preserve all that relates to American history, and telling them as the late Dr. Reuben Gold Thwaites, to whom Catholic scholars will always owe a debt of gratitude, used to say: *The literary rubbish of one generation is the priceless treasure of the next,* surely no one would be bold enough to declare that Catholics are guiltless in this regard or that a national magazine such as the CATHOLIC HISTORICAL REVIEW can at best only reflect the work done in one special circle. The very absence of a national American Catholic Historical Association, after one hundred and twenty-five years of Catholic activities under an organized hierarchy is proof of our lack of interest in this regard. Within the past few months, however, from every quarter of the United States valuable material has been sent us for the sake of preservation. Old portraits, old and rare books, letters and documents which would otherwise lie neglected in parish houses and educational institutions, have been given into our charge as guardians of this material for the future Catholic historian of America. It gladdens the scholar's heart to recognize in this the first faint returns of the message *colligite ne pereant* which we have sent broadcast to the lovers of the past and to the thoughtful men and women who see in the new REVIEW the consecration of new forces to the laudable obligation the future has already placed upon us of preserving all that remains, lest it perish as so much already has perished, wantonly, ignorantly or deliberately.

Two excellent articles have lately appeared in the *Monitor* of San Francisco, on the history of the Church in California: *San Francisco—Nine Years After, a Review of the Rebuilding of the Catholic Churches of the City since the great Catastrophe of* 1906, by Rev. Dr. Brennan, in the issue of April 17, 1915, and *Foundations of California,* by Charles B. Turrill, Esq., in the issue of April 24, 1915. Both these articles are written with accuracy and show a grasp on modern historical methodology which must be very gratifying to the readers of this veteran Catholic newspaper of the West.

Riley's *Historic Series* begin with a brochure on the *National Debt that American Protestants owe to their Brethren of the Roman Catholic Church* (Annapolis, Md., 1914, pp. 51). Mr. Riley covers the whole historic field beginning with the triumph of Christianity over Barbarism in ancient times, and treats with an uncommon exactitude the debt England and America owe the Catholic Church on account of her constant safeguarding the rights and liberty of the people. An important chapter in this excellent little publication is that on the services Catholics and Catholic countries gave the American Colonies in the cause of freedom.

Several little booklets have been sent us which deserve a more than local recognition: 1) *Souvenir of the Silver Jubilee of St. Joseph's Hospital, Memphis, Tenn.,* (1889-1914), which contains also valuable notes on the Military Hospitals of Civil War days; 2) *The Notre Dame Quarterly,* of San José, California, March, 1915, which might well have been entitled the Archbishop Riordan Memorial number, and which has gathered into one issue many appreciations of his life and works for the use of future historians of San Francisco; 3) *Some Early History of the Pioneer Catholic Settlers and Parishes of Northwestern Kansas,* a souvenir booklet published (1913) by the Capuchin Fathers of Herndon, Kansas; 4) *History of St. Mary's School, Memphis, Tenn.,* issued on the occasion of its silver jubilee in 1912; 5) *Historical Sketch of St. Anthony's Church, Lancaster, Penn.* (1870-1895), by Anthony Dorley, Esq.,—a publication which stands apart from many similar ones on account of its thoroughness of treatment and its devotedness to historical detail. Old names are resurrected from the past and live over again in these scholarly pages—the Jesuit Fathers Neale, Wapeler, Steinmeyer (Farmer) and Pellentz, and the better known names of Fathers de Barth and Egan, who later became administrator and bishop, respectively, of the diocese of Philadelphia; 6) *Gedenkbuch des Goldenen Jubilaeums der St. Alphonsus Kirche,* Wheeling, W. Va., 1856-1906, written by the Rev. Bernard Nickel, O. M. Cap. Its most valuable part is that containing a history of the Capuchin missions in West Virginia, and it has the advantage over books of like nature that in the appendices are to be found chronological lists of the Priests who have been stationed there from

the beginning, as well as lists of the *Brüderschaften und kirchliche Vereine*, which are always the vital principle of German Catholic parochial success, and a list of the pew-holders from 1856-1906. The bureau of the CATHOLIC HISTORICAL REVIEW should contain a complete library of all such publications, for they all evidence the fact that at heart every Catholic is an historian and a lover of tradition in its best and purest sense, namely, that of handing down to posterity the stories of the labors of those who have borne the burdens of the day and the heats in the early period of Catholic life in America.

The *Collections of the Nebraska State Historical Society* (Vol. XVII, Lincoln, Nebraska, 1913), edited by Albert Watkins, Esq., the historian of the Society, contain an excellent address by the President, John Lee Webster, Esq., on the *Work of the Historical Society*. If it be true, as Professor Agassiz has said, that America is the first-born among the Continents; that hers was the first dry land lifted out of the waters; hers the first shore washed by the ocean that enveloped all the earth besides, then we owe it to History, remarks Dr. Webster, to preserve every specimen of monumental sources it may be our luck to find. This field of investigation begins probably in the tenth century B. C., and ends with the last relics of the fast disappearing Indian races of the Continent. Catholic scholars have much to be proud of in this pathetic eclipse of a once noble band of warriors, for it was the Catholic missionaries, and especially the Jesuits, who began the scientific study of the Indian language and customs. The history of the Indians and the history of Western United States is a living monument to Catholic activity. The volume under consideration contains likewise an excellent paper on *Life Among the Indian Tribes of the Plains*, by James Mooney, Esq., of the Bureau of American Ethnology, Washington, D. C. There are few duties of more far-reaching scope than the one American historians have of preserving the historical position of the American Indian in the moral, intellectual, and spiritual influences of this country. Catholics in Nebraska may well be proud of another well-written paper in the volume, by Bishop Tihen, of Lincoln, upon *History*. It breathes a spirit of Catholic love and charm which we have seldom met in similar discussions. "One God," says Bishop Tihen, "one human race, one scene of human activity—the world in which we live—one story of it all, that is history. One brotherhood that had its inception in the aeons of the past from the Father's creative hand, that has ramified and extended itself through the centuries to the present, maintaining its unity in its universality. The great family is still intact, the blood relationship of a common origin still exists, and man may not ignore this relationship nor attempt to rupture it, or, like the prodigal son set himself outside the fellowship of brother and the protecting love of Father. Distances of time and space are accidentals that may modify the manifestations of this relationship, but do not change its nature. The fur-clad Laplander in his frozen house of the North and the naked negro in the jungles of Africa are bound together

by this common tie. Nor does time essentially influence this relationship. What matter though a thousand years separate me from my brother man? He is still my brother because of the common Father to whom 'a thousand years are as one day.' From Adam, the first, as he walked forth from the creative hand of his God, through the ages of the past, the present and the future, to last of mortals in his dying hour, when the world shall sink back into its original chaos, there runs this golden chain of humanity, each individual human being a link in this chain. No man may with impunity attempt to destroy this solidarity, this eternal homogeneity of the race. No man can place himself above it, no man may seek to place himself beneath it. From these general fundamental principles of the solidarity of the human race, no matter where or when dispersed, there flows naturally, logically and rationally the interest that men take or ought to take in the doings of the race in its life history. That is history. A man in action is biographical history, a community in action is local history, a nation in action is a nation's history, and the world in action is universal history. The energies and the activities of the vast army of men and women of the past have woven the fabric of the world's story. It is all one."

Still another page has been added to the interminable discussion on the priority of religious freedom in the United States. *The Columbia University Quarterly* (Vol. XVII, No. 2, March, 1915) prints three letters which passed between the Hon. John Sharp Williams and Mr. Stuyvesant Fish on *Religious Liberty in New York*. Mr. Williams maintained in a course of his lectures at Columbia that the Virginia Statute of Thomas Jefferson was the first example in a Christian country of absolute freedom of public worship, not only for all Christians, but for all religionists of every sort. Mr. Fish maintains in reply to this that the honour is due to John Jay, who drafted the original Constitution of the State of New York. It is an interesting correspondence and especially so because it brushes aside, almost contemptuously, the claims of Maryland and of Governor Thomas Dongan, who secured religious liberty, Mr. Williams states, for a reason "not far to seek." It takes a long while, sometimes, for historical truth to come into her own.

The *Indiana Magazine of History* (Vol. XI, No. 1, March, 1915) contains some interesting material for the Catholic history of the State. Mr. John H. Thomas concludes his study on the *Academies of Illinois*, in which a separate chapter is given to the Catholic academies. It is significant that in the list of "Unclassified Academies," from which no information could be obtained, the Catholic academies number thirteen out of thirty. . . . Miss Alice L. Green has contributed a valuable page in her *French Settlements in Floyd County*, wherein we learn that among the earliest settlers was one Thomas Piers, an Irishman who came to Indiana in 1816. On his farm the first

Catholic church was erected by Father Abel, of Bardstown, Kentucky. A log church was built in 1824. The story of the missionaries is told with a high appreciation of their place in the history of the State.

In the volume of *University Lectures delivered by Members of the Faculty,* recently published by the University of Pennsylvania, Dean Quinn has given us a masterly study of the *American Novel—Past and Present.* The list of American novelists from 1789 down to our own time is a very creditable one. The greatest novel, in the opinion of many, written by an American, is General Lew Wallace's *Ben Hur;* and it may be interesting to Catholic readers of his strong, descriptive pages, to learn that the Catholic atmosphere which pervades the book is due in a large measure to the influence of one of his most valued friends, a Catholic priest of Lafayette, Indiana, who taught him to say the Rosary—a practice which Lew Wallace kept up until his death.

Sixty Historical 'Don'ts' is the title of a recent bulletin of the *Catholic Mind,* and its value will be at once apparent when it is stated that it is the work of Dr. James J. Walsh, the eminent American litterateur. These 'don'ts' run the whole gamut of history, and many of them will be surprises to the ordinary reader, who has not been able to keep pace with the scholarship which has quite relegated all the old slogans of anti-Catholic writers to the realm of theological bias.

California will call many to her lovely mountains and valleys and shores this present summer, and the attractions it holds out to travellers are many and varied. The Panama-Pacific International Exposition, which opened on February 20, will be a world forum where every conceivable aspect of human activity will have representation. By a fortunate combination of circumstances there will be a special meeting of the American Historical Association at San Francisco, in conjunction with the American Asiatic Association and the Asiatic Institute. The sessions will begin on Monday, July 19, and continue until Friday, July 23. Among the questions of interest to Catholic scholars to be treated are: 1) *The Philippine Islands and Their History as a Part of the History of the History of the Pacific Ocean Area, under Spain and the United States.* (Under the direction of Professor David P. Barrows, of the University of California, Director of Education in the Philippine Islands from 1903 to 1909.); 2) *Spanish America and the Pacific Ocean.* (Under the direction of Professor Herbert E. Bolton, of the University of California.); 3) Address: *Spain and the Pacific Ocean,* by Senor Don Rafael Altamira, Professor of American Institutions in the University of Madrid, Spain; 4) *Exploration of the Northern Pacific Ocean and Settlement of California.* (Under the direction of Professor Frederick J. Teggart, of the Uni-

versity of California.); 5) *The Teaching of History in Schools.* (Under the direction of Professor W. A. Morris, of the University of California, and of Professor Henry L. Cannon, of Stanford University.); 6) Address: *The History of California,* by the Honorable John F. Davis, President of the Native Sons of the Golden West.

It may be a surprise to many to learn that the ground on which the United States Capitol and the Library of Congress stand once belonged to a pioneer Catholic settler of Maryland, Thomas Notley, who purchased it in 1670. Notley's deed, preserved in duplicate in the City Hall in Washington, is dated March 20, 1670, and the land is called Cern Abbey Manor, thus named in memory of the ancient Benedictine Monastery of Cern, in Dorset, England. The property came into the possession of Charles Carroll through marriage, and Daniel Carroll, his eldest son, sold the Manor to President George Washington, March 30, 1791. This fact is but one of the many interesting data given by Margaret Brent Downing, of the Columbia Historical Society, in her sketch: *The Development of the Catholic Church in the District of Columbia from Colonial Times until the Present.* (*Records of the Columbia Historical Society,* Vol. 15, (1912), pp. 1-53).

Wanted: *An American Martyrology.* The recent decree of the Holy See allowing the inception of the Cause of some two hundred and fifty-seven priests, bishops and archbishops who died for the faith in Ireland, has aroused a corresponding desire on the part of Scottish Catholics to gather in a Scottish Martyrology the names of those who died as martyrs or confessors for the Faith in Scotland. The sixteenth and seventeenth centuries are glorious ones in this respect, and America has her own share in the roll of honor. Many such names are already known to American Catholics, Father Jogues, of the Society of Jesus, being the most prominent of them all. But there are many others, Franciscans, Dominicans, Jesuits, and seculars who were murdered by the Indians or by English Protestant colonists while actively engaged in missionary work in America, and their fame deserves more recognition from Catholic writers. Lowery, Parkman, Bancroft, Campbell, Shea and others have written glowing pages on the zeal of the missionaries, and if the total were counted up, it would have its surprise for Catholics of our day. A whole literature of edification would arise from a Calendar of American Saints, similar to that published by Dom Bede Camm, O. S. B., on the English Martyrs. Around such a Martyrology would grow up a new and more complete knowledge of early Catholic missionary effort in America and would furnish a model series of Catholic biographies.

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INTRODUCTION[1] (*Continued*)

Nowadays it is well-nigh impossible to satisfy the canons of historical composition without a strict adherence to what is known as Historical Methods, or Methodology. "We shall have better history teaching," says Professor Fling, "when we have better trained teachers; and we shall have the trained teachers when the teachers themselves, and those who employ them, realize that history can be taught only by those who have been prepared for the work."[2] Freeman has also pointed out that in his time things had not been going well in the teaching of history, because too many higher educational institutions, and especially the colleges of England, imagined that any intelligent person can teach history without special training.[3] No one can be a successful professor of any science, unless he has gone through the laboratorial processes of scientific analysis and has learned the resultant methods of the science itself. Historical Method is, therefore, the laboratory where the student learns how to study history and how it may best be imparted either in the class-room or by means of writing. Bernheim's classic work on Methodology[4] not only crystallises all that has been written on the subject up to his time, but remains the point of departure for all subsequent studies on the Historical Method. His volume marks an epoch in the science of studying history. In 1897, appeared the more popular manual of Langlois-Seignobos, *Introduction aux Etudes Historiques*, (3d Edition, Paris,

[1] For the first part of this INTRODUCTORY NOTE, which explains the scope of the Bibliography and divisions to be followed in its construction, see CATHOLIC HISTORICAL REVIEW, Vol. I, No. 1 (April, 1915), pp. 113-119.

[2] F. N. FLING, *Outline of Historical Method*, p. 5. Lincoln, 1899.

[3] E. A. FREEMAN, *The Office of the Historical Professor*, p. 27 ss. London, 1884.

[4] ERNEST BERNHEIM, *Lehrbuch der Historischen Methode und der Geschichtsphilosophie. Mit Nachweis der wichtigsten Quellen und Hilfsmittel zum Studium der Geschichte.* 6th Edition. Leipzig, 1908. Up to the year 1889, when Bernheim first published this monumental work, the principal treatises written on Historical Method were the following: JEAN BODIN, *Methodus ad facilem historiarum cognitionem* (Paris, 1566); GERHARD VOSS, *Ars historica* (Leyden, 1623); JEAN MABILLON, *De re diplomatica libri VI* (Paris, 1681); VICO, *Principi della scienza nuova* (Milan, 1725); J. G. DROYSEN, *Grundriss der Historik* (Jena, 1858), translated by E. A. ANDREWS, *Outline of the Principles of History* (Boston, 1893); E. A. FREEMAN, *Methods of Historical Study* (London, 1886); and G. S. HALL, *Methods of teaching History* (Boston, 1883). The most important contribution to this subject is the epoch-making volume by the Bollandist, CHARLES DE SMEDT, S. J., *Principes de la Critique Historique* (Liege-Paris, 1883). Cf. G. MONOD, *Du Progres des sciences historiques depuis le XVIe siècle*, article, in the *Revue Historique*, vol. I (1876), p. 8 ss.

1905), which has been translated by G. G. Berry, *Introduction to the Study of History*, (London, 1898), and which has accomplished a revival of the Historic Method in France. Bernheim begins his volume with an exhaustive study on the meaning and definition of History, and its relation to other intellectual sciences such as Philology, Politics, Sociology, Philosophy, Anthropology, Ethnology, the Natural Sciences and Art. He then divides the work up into parts: 1) *Methodology*, or the fundamental principles and procedure of arriving at certitude in the study of history;[5] 2) *Heuristic* or *Quellenkunde*, or the knowledge of the bibliographical sciences, the sources, and the auxiliary sciences of history; 3) *Historical Criticism*, or the question of the genuineness of the Sources, their provenance and value, and the critical arrangement of the facts taken from the sources; 4) *Interpretation* of the sources, the placing of the facts thus established in their physical and social environment, or the philosophy of history; 5) *Methods of presentation*, or the artistic form of the historical narrative. The mention of a profound work such as this in the very beginning of our investigation into the question of a constructive *Bibliographica Americana Catholica*, may at once arouse the suspicion that we are planning it only for specialists and that the history of the Catholic Church in the United States can easily be written without this academic fore-knowledge. We submit that it is necessary; for, otherwise, the work which is being done to-day must be all done over again in the future, because so far in many cases unskilled laborers have been employed. Even outside our own circles, it is being recognized boldly that "work is being turned out at the expense of the State which adds almost nothing to our knowledge and is of such poor quality that it increases rather than lightens the historian's labor."[6] As Professor York Powell says in his Preface to Berry's translation to Langlois-Seignobos: "Whether we like it or not, history has got to be scientifically studied, and it is not a question of style but of accuracy, of fulness of observation, and correctness of reasoning, that is before the student." History has come to be less a department of literature, less an ammunition source for controversialists, and more the serious study and the sincere and faithful utilisation and interpretation of documents for ascertaining a correct knowledge of the past. The first lesson the Historical Method teaches us is, that without authentic sources no real history can be written; and the second lesson it teaches is, where to find and how to use historical material. Where known sources have been destroyed or where known sources, to which access is denied, cannot be used, the present method of historical science will not allow the student to manufacture facts or to draw inferences. At the outset, therefore, by means of that department in Methodology, known as the bibliographical sciences, the student will

[5] "Wissenschaftliche Methode ist das Verfahren, aus dem Stoffe einer Wissenschaft die derselben eigenthumlichen Erkenntnisresultate zu gewinnen." BERNHEIM, *o. c.*, p. 179.

[6] C. W. ALVORD, *The Relation of the State to Historical Work*, in the *Minnesota History Bulletin* (Vol. I, No. 1, 1915, p. 8, of St. Paul, Minn.).

learn what sources are known on this subject, what their nature is, and where they may be found. The next scientific operation which is required in the study of the documentary materials, is helped and guided by what German scholars call: *Hilfswissenschaften*, and by the French, *Sciences auxiliaires*. These *Auxiliary Sciences*, or satellites of history, as Professor Freeman calls them, "are studies whose results are most precious to the historian, but which, in themselves, apart from their use to the historian, seem not to rise above that kind of curious interest which may be called forth by any inquiry to which a man gives his mind."[7] When the student, therefore, has succeeded in gathering his material either in the original or in copies—photographed, printed, or copied by hand, he will find himself at loss how to proceed unless he call to his help one or more of the Auxiliary Sciences. "It may be," says Fling,[8] "a manuscript that he has before him, and it may be incumbent upon him to determine its genuineness before using it. The performance of such a task would call for a knowledge of *paleography*, or the science of writing, of *diplomatics*, or the science of documents, and perhaps several others. If it is known that the document is genuine, the student must at least have a knowledge of the language in which it is written in order to interpret it. For some periods, such a knowledge is not easy to acquire. The investigator in the fields of Grecian, Roman, or Mediæval History must have a knowledge of *philology*, or the science of language. He must be acquainted with all the changes that take place in the meaning of a word in order to understand how it is used at a particular time. When the student comes to criticise his sources, and to determine their value, he finds that a knowledge of *psychology* is necessary; in arranging his facts, he must make use of *chronology;* in combining them, of *logic;* in forming the background, he is aided by *geography, ethnology, economics* and *sociology;* and in searching for the deeper meanings of historical development, by *philosophy*. These are the most important of the auxiliary sciences. There are, of course, many others, determined by the peculiar nature of the subject investigated."

To find one's way through this maze, methods are imperatively necessary; and if we define Methodology as the science which explains the principles and the basic elements of procedure in the use of the Auxiliary Sciences, Bibliography, and Historical Criticism, then two questions present themselves for immediate answer:

1. *How far is the Historical method necessary for the ecclesiastical historian?*

That question might best be answered by presenting to the student such works as:

a) JEAN MOELLER, *Traité des Etudes historiques*, published by his son, Professor Charles Moeller, Louvain, 1897 (pp. 638). This work consists of two parts:

[7] FREEMAN, *Methods of Historical Study*, p. 49. London, 1886.
[8] FLING, *o. c.*, p. 23-24.

A. Methods of studying history.

I. General Part: Conferences on the Principles of Historical Criticism, on the Auxiliary Sciences, etc.

II. Special Part: Conferences on the Sources and Literature for Ancient, Medieval and Modern History.

B. Methods of teaching history.

I. General Part: The Principles of Pedagogical methods.

II. Special Part: The Application of the methods to the different kinds of history to be taught.

b) CHARLES DE SMEDT, S. J., *Introductio Generalis ad Historiam ecclesiasticam critice tractandam.* Louvain, 1876 (pp. 533). This work consists of four tracts:

A. On the principal rules for the art of criticism. This part considers the science of criteriology in its application to ecclesiastical history, and describes the value and the use of documentary materials, the value of oral tradition, of inscriptions, etc., etc.

B. On the divisions of ecclesiastical history.

C. On the sources of ecclesiastical history.

I. Documents in general.

II. Hagiographical documents.

III. Sources on the history of the Roman Pontiffs.

IV. Sources for the history of national and particular churches.

V. Sources for monastic history.

VI. Monumental sources.

D. On the helps to the study of ecclesiastical history.

It will doubtless be granted by many that the ecclesiastical history of the United States cannot be separated, at least up to 1789, from European history. De Smedt's volume will be, therefore, indispensable to the American student. A smaller and more popular manual of Methodology is

c) LEOPOLD FONCK, S. J., *Wissenschaftliches Arbeiten*, published at Innsbruck, 1908, and translated already into French, Italian and Spanish. Father Fonck takes us into the very heart of the Historical Seminar, the laboratory of the student, and speaks to us in the kindly tone of one who has forged out all the hard places for himself and who recognizes the young beginner's difficulties with a broad sympathy and a wise discretion. The most valuable part of the book to the American student is the chapter on *Methods of Publication.*

2. The second question to be answered is: *How far is a knowledge of the Historical Method, and especially of the Auxiliary Sciences, necessary for students of American Church History?* At the outset it may be admitted that such a knowledge need not be so extensive nor so profound as that demanded of the European student, the history of whose country begins many centuries before the discovery of America. But the skilled historian must use all branches of knowledge in such a way that he remains, as Mommsen, master of them all. Not only does he need a complete grasp on the

science of history in order to arrive himself at the truth but even more so in order to judge correctly the unscrupulous and anti-Catholic historians who have already raised up a strong barrier of error and dishonesty against the truth of Catholic doctrines as seen in its vital reality in the history of the Church.[9] From the wide field of knowledge in general, historians have chosen a certain number of special sciences which, though distinct in themselves from history and from one another, are the student's tools in the workshop of history. These sciences are usually given in the following order: Philology, Chronology, Geography and Topography, Paleography, Diplomatics, Sphragistics or Sigillography, Heraldry, Numismatics, Archæology, Biography and Genealogy, Ethnology and Bibliography. Each one of these special sciences has been greatly developed within the past twenty-five years,[10] and each one of them has its own special value, as an auxiliary science in the complete, all-round study of American Catholic history.

(To be continued.)

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[9] Cf. *How Church History is Written*, article in the *Amer. Cath. Quarterly Review*, by Monsignor James A. Corcoran, D. D., Vol. VIII (1883), p. 282-296.

[10] A comparison between Monsignor Kirsch's article *History* in the *Catholic Encyclopedia* (Vol. VII, p. 365-380) with similar articles in older publications will show the rapid growth of Ecclesiastical History Methods.

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